

The LUTHERAN



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THE FAMILY GOES TO CHURCH
Lent offers added opportunities for worship

8, No. 21

FEBRUARY 22, 1956

CENTS



"But When He Saw the Wind Boisterous"

How human was this follower of the Lord:
 Peter the passionate, Peter the yet untried,
 Who when he saw the Christ walk on the sea
 Begged to come to him—and then he cried
 When he saw the wind was boisterous and wild:
 "Lord, save me!" and the Master heard his shout
 And reached to rescue him, with the rebuke:
 "O thou of little faith, why did'st thou doubt?"

Too often, we the followers of our Lord
 Trust fully when life's seas lie smooth ahead,
 But when the darkening wind and waves run high
 We cry aloud in fright, we shrink with dread.
 "O ye of little faith!" The Lord could say
 The same rebuking words to us today.

—GRACE NOLL CROWELL

The **LUTHERAN**

News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

President hails spiritual aims

The United States is trying to follow in the footsteps of the Prince of Peace and establish peace with justice throughout the world, President Eisenhower told a prayer breakfast in Washington early this month. Congressmen, cabinet members and lay leaders attended the session. About 16 similar weekly meetings are held in Washington, with many high government officials attending.

"When we stand up as laymen and meet sincerely in prayer like this, we are telling the world that this is a nation founded on a religious faith, with great concerns for the sentiments of compassion and mercy," the President told the group.

Later this month a message from the President read on an American Legion radio and television program declared that "the peaceful advancement of the peoples of the world" cannot be accomplished without a belief in God. "Certain spiritual principles determine our goals as a nation," the message said. Specifically named were beliefs in the worth of the individual, in the brotherhood of man, and in the fatherhood of God.

New trend in foreign missions

For more than two centuries, Christian churches in Europe and America have sent out dedicated men and women to bring the Gospel to mission fields in Africa and Asia. In recent years, these "western" missionaries have faced increasing difficulties because of the awakening national and anti-colonial spirit in many mission lands.

A step which Executive Secretary Earl S. Erb predicted would set a new pattern was taken by the Board of Foreign Mis-

sions of the United Lutheran Church early this month. Two natives of Africa, Gold Coast, Seth Kodjo Bansa and Elik Takyi, were called by the board to serve as educational missionaries in Liberia, next-door neighbor to their native land. Both had spent several years studying in U.S. schools.

The two Africans were among an even dozen called into ULCA foreign mission service. Six will go to Liberia, two to Malaya, one each to Japan, Argentina, British Guiana and India. In addition to evangelists and teachers, those called include a trained nurse who'll serve in Malaya and a hostess-matron for the mission house at Monrovia, Liberia.

NLC names Dr. Reinartz

Elected president of the National Lutheran Council at its 38th annual meeting in Minneapolis last week was Dr. Epppling Reinartz, secretary since 1947 of the United Lutheran Church. He succeeds Dr. Oscar A. Benson, president of the Augustana Lutheran Church, who had served the three-term limit.

As vice president the NLC named Dr. Norman A. Menter of Detroit, vice president of the American Lutheran Church. New secretary is Dr. Raymond M. Olson of Minneapolis (ELC) and treasurer again Mr. Fred C. Eggerstedt of New York (ULCA).

Problems of serving the increasing number of older people and also of aiding children who need welfare services are being studied by two special commissions of the NLC's Division of Welfare, Dr. Henry J. Whiting told the group. A special study is also being undertaken by the Division of American Missions to help churches reach cultural groups "n-



HEADS NATIONAL LUTHERAN COUNCIL
Dr. F. Eppling Reinartz

w normally reached by the Gospel," and Dr. H. Conrad Hoyer. He named Indians, Mexicans, Orientals and agricultural migrants as among those who are being ignored by the churches.

World Council to study war

An inquiry into the Christian attitude toward war and peace was set up by the executive committee of the World Council of Churches at its meeting in Gilbulla, Australia, early this month. Sir Thomas Taylor, principal of Aberdeen University Scotland, was named chairman of a special commission to study "Christian attitudes toward the prevention of war in the atomic age." A major question to be considered by the commission is whether atomic war is controllable as a means of world policy or whether its destructiveness would result in race suicide. Scientific and military experts will be invited to testify.

In another action, the executive committee decided to convene 100 churchmen this summer to consider the Chris-

tian's responsibility in the world today. Eighteen U.S. church leaders are expected to attend the meeting, scheduled for Frankfurt, Germany, in July.

Presiding at Gilbulla was Dr. Franklin Clark Fry, ULCA president and chairman of the World Council's executive and central committees.

Refugee easing seen

Although there was little hope that President Eisenhower's recommendations for relaxing immigration laws would be acted upon by an election-minded Congress this year, church leaders saw hope nevertheless for improvement in the refugee situation.

Chairman Constantyn Patyn of Holland told the UN Refugee Fund executive committee in Geneva that "something is now being done" to find permanent solutions for difficult cases. Ivan Popovitch of the International Federation of Christian Trade Unions pledged labor support to movements to eliminate refugee camps through immigration and also by absorption of some refugees into European economy.

Problems were solved for 66 refugees on Feb. 8 when a trans-Atlantic plane from Munich landed at Minneapolis after a direct flight from Europe. Aboard were 27 Lutheran-sponsored family units to be resettled in the Midwest and Far West. It was the third such plane-load brought over by Lutheran Refugee Service, according to Dr. Cordelia Cox, LRS director. She reported also that up to Feb. 3 only 6,862 assurances of jobs and housing for refugees had been cleared out of a hoped-for total of 15,000 before the end of the year.

Marriage instruction advised

Hollywood star Grace Kelly and her fiancé, Prince Rainier III of Monaco, were invited last week by officials of the Ro-

man Catholic Christian Family Movement to enroll in the group's pre-marriage instruction courses. The "Pre-Cana Conferences" at which engaged couples learn the do's and don'ts of marriage have been attended by 100,000 couples throughout the world, it was reported.

Churchmen at the Indiana Council of Churches meeting last month weren't concerned so much about Grace and the Prince, but urged pastors to "educate their people in the sanctity of marriage and the dangers" of hasty marriages. Pledging efforts to "eliminate hasty and ill-advised marriages" the delegates hit especially "marriage mills" in some Indiana towns where "quickie marriages are possible through rush blood tests and the lack of a legal waiting period."

Legislators in New York State felt that marriage ties might be strengthened by a study of the state's strict divorce laws to curb "perjury, fraud, collusion and connivance." The study will also provide proposals to improve court procedures in aiding reconciliations. Roman Catholic leaders, who have previously prevented any attempt to alter the New York law which permits divorce only for adultery, agreed "not to oppose" the divorce law study.

Faith healers under fire

Americans had become accustomed in recent years to the spectacle of traveling evangelists who claimed to perform miracles of healing through prayer and laying on of hands. Large tent meetings and expensive television programs had been widely used by several.

Last week two came under attack, one in Florida and the other in Australia. In Miami a Texas faith healer, Jack Coe, was arrested for practicing medicine without a license after one of his "cures" caused a severe setback to a three-year-

old boy fighting to recover from poliomyelitis. At his tent meeting, the evangelist reportedly rubbed oil on the boy's head and told the lad's mother to remove the braces from his legs. Three days of suffering and the possibility of permanent injury to the boy resulted.

Earlier, newspaper and television advertising of Mr. Coe's ability to effect cures had come under fire. Evangelists who conduct tent meetings to make money smack of "religious racketeering," said the Rev. Wilfred P. Harman, director of the Greater Miami Council of Churches. The Miami *Herald's* religion editor, Adon Taft, followed up the evangelist's claims, found that no provable cures or even improvements in the physical condition of Miamians followed the revivalist's "treatment" but that Mr. Coe's financial condition had improved to the extent of about \$30,000 as the result of his labors in the Florida climate.

Australia disapproves

Another faith healer, the Rev. Orin Roberts, whose radio and TV programs have made him known throughout the U.S. and Canada, ran into a barrage of opposition as he started a campaign in Australia this month. Clergy groups denounced him as a "fraud and impostor" and newspapers followed suit. When the *Sydney Daily Telegraph* found that he was occupying a suite in an expensive hotel under an assumed name, it demanded that he be "sent packing."

The Roberts campaign moved from Sydney to Melbourne, but adverse publicity cut down crowds and contributions.

Graham sweeps on

Evangelist Billy Graham had a different reception in Asia. After preaching to a half million at meetings in South India, he continued to face large crowds in India's capital city of New Delhi, the



QUEEN IN AFRICA

Queen Elizabeth II leaves Cathedral Church in Lagos, Nigeria, after attending service honoring African war dead. Also in picture are Anglican bishop of West Africa and the cathedral's clerical staff.

oved on to the Philippines for meetings Feb. 12 and 13.

Archbishop Rufina J. Santos had warned Roman Catholics in his Manila diocese to shun the Graham meetings. The prelate said he was not concerned much with the content of Mr. Graham's talks, but feared that they might lead to "confusion and misunderstanding among Catholics. They may be led to a long interpretation of the truth," he said, "and towards undue glorification of persons."

Sour note in the Graham week came from England where the new Archbishop of York, Dr. Arthur M. Ramsey, said Mr. Graham "gives a very distorted view of the apostolic Gospel." But in Washington the annual Pilgrimage of American churchmen disclosed that on April 28

Mr. Graham will be given its award as clergyman-of-the-year.

Overseas relief shipments increase

Protestant churches working through Church World Service sent more than 41,000 tons of food, clothing, medicine and other relief supplies valued at about \$24 million to needy areas overseas last year, Dr. Wayland Zwyer, associate director of CWS, reported last week. Contributions through Lutheran World Action made up more than one-third of the total.

Recent release of U.S. government-held surplus wheat, corn, rice and beans to the overseas relief programs of the churches makes possible a greatly increased schedule of shipments this year, Dr. Zwyer added. Major relief shipments went to 23 lands, including Germany, Austria, India, Indonesia and Korea.

A principal factor contributing to the high 1955 total was the degree of voluntary assistance received abroad, said Bernard Confer, director of Lutheran World Relief. This kept costs to a minimum and made possible free distribution of more than 100 pounds of food and other supplies for each dollar contributed to agencies like Lutheran World Action, he reported.

Christian students fight mob rule

"I Love Lucy" was hardly a popular title on the campus of the University of Alabama last week. First Negro student to enroll at the state institution after a Federal Court had ordered her admitted was Miss Autherine J. Lucy, a graduate of Birmingham's Miles Methodist College, who wanted to study library science. Her arrival on the campus was the signal for cross-burning, rioting, rock and egg-throwing. Students were joined by many outsiders in the demonstrations. Police

were obliged to guard the Negro student.

After two days of turmoil the trustees ordered Miss Lucy "suspended." President Oliver C. Carmichael defended the action as the only alternative to closing down the entire university.

The local Tuscaloosa *News* boldly declared that the suspension was "a breakdown of law and order, an abject surrender to what is expedient rather than a courageous stand for what is right." Members of the university's Student Religious Association and Wesley Foundation distributed statements saying that no religion would sanction mob violence, and appealing for prayer. No voices were heard on the campus demanding Miss Lucy's reinstatement, however.

Five credited with church gains

Five clergymen—three Protestants and two Roman Catholics—were credited by the National Public Opinion Council last week as having had "a decided bearing" on the increase in church attendance last year. Named on the council's list were Dr. Norman Vincent Peale of New York; Dr. Herman W. Gockel of St. Louis, director of the Missouri Synod's *This Is the Life* television program; Evangelist Billy Graham; Bishop Fulton J. Sheen and the Rev. James Keller, founder of the Christophers.

Chaplains will be civilians

Chaplains in the new West German army will remain civilians, according to an agreement reached by Lutheran and Roman Catholic churches with the Adenauer government. Clergymen serving with the armed forces will have no military status, wear no uniform. Their period of service will be six to eight years and is based on the premise that the church "neither approves nor rejects" German rearmament but recognizes that young Germans called into military serv-

ice will need spiritual help.

Heading the Protestant service to military personnel will be Bishop Herma Kunst. Roman Catholic military vicar will be Cardinal Joseph Wendel, bishop of Munich.

The new agreement marks a sharp break with former German military tradition, as chaplaincy services will remain under the direct jurisdiction of the churches. In former years a "military church" formed its own hierarchy which was separated from the civilian churches.

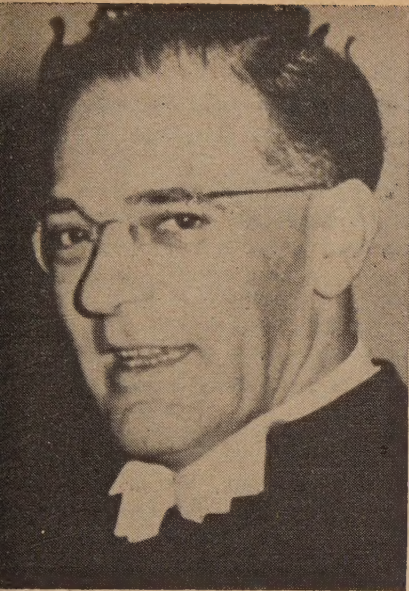
Dead Sea Scrolls minimized

The highly publicized Dead Sea Scrolls "change nothing, clarify nothing and add relatively little" to the knowledge of Judaism or Christianity, a Jewish theologian said last week. Dr. Samuel Sandmel, professor of Bible at Cincinnati Hebrew Union College, told a Montreux Institute of Judaism that the scrolls are "striking discovery but have been accorded a fantastic welcome out of proportion to their significance."

The scrolls "contribute a mite" to the understanding of Jewish history in the period just before Christ, Dr. Sandmel said. "Respecting Christianity, they offer a small and uncertain measure of information which is strictly limited to possible background data. The scrolls tell us not one word about Christianity itself. They provide not one single point of departure for any need to reconsider or revise any theories about Christian origins."

Dr. Sandmel, who is a leading Jewish authority on the New Testament, was skeptical of efforts to identify Jesus with the Essene sect for two reasons. "We know too little about the Essenes . . . and we know too little about Jesus."

Scholars in Jerusalem last week deciphered part of the seventh and last of the scrolls which are believed to have



NEW GERMAN MILITARY BISHOP
Dr. Herman Kunst

en written before the time of Christ. The scroll was reported to retell part of the biblical narrative of Abraham and Sarah which appears in Genesis with detailed descriptions of people and places.

Niemoeller resigns from EKID Council
Heading the foreign office of the Evangelical Church in Germany (EKID) has been Dr. Martin Niemoeller, stormy petrel of German Protestantism. The foreign office is the agency dealing with other churches overseas. After severe criticism of the office last year, chiefly from Lutheran leaders who felt that Lutheran interests had not been protected, the EKID decided to reorganize the agency. It was reported that this method would ease out Niemoeller, who is also president of the Evangelical Church of Hessen and Nassau. Both Lutheran and Reformed groups are members of the EKID. Late last month Dr. Niemoeller re-

vealed that he had resigned from the EKID Council last Nov. 3, chiefly because of the efforts to deprive him of the foreign office post. In December a three-man committee was named by EKID to proceed with the reorganization of the foreign office, now scheduled for completion by April 1. Members of the committee are Bishop Otto Dibelius of Berlin, Bishop Volkmar Hertrich of Hamburg and Dr. Karl Luecking of Bielefeld. Dr. Luecking is chairman of the Evangelical Union (formerly Prussian Union) Church; Bishop Dibelius and Bishop Hertrich are Lutherans.

And so forth

A Lutheran service of Holy Communion is conducted at the U.S. Military Academy at West Point on the fourth Sunday of each month by Dr. Paul Gabbert, a Missouri Synod pastor, Academy Chaplain George M. Bean stated last month. Episcopal communion services are held on the first and third Sundays of each month, and a Presbyterian service on the second Sunday. The communion services are additional to the regular Sunday chapel service, which all cadets attend.

One out of every three babies born in the last five years in the United States has been baptized into the Roman Catholic Church, according to the Jesuit magazine *America*. Highest percentage was in Massachusetts, where 63 per cent of all children born in the period were given Roman Catholic baptism.

Washington, D. C., churchgoers won't get parking tickets when they are attending services, Police Chief Robert V. Murray said. "We want to encourage people to go to church, not discourage them," he explained.

SWEDEN: Malmo. Feb. 3.—In 1955 the number of legal abortions in Sweden was 4,757. This was a significant decrease. In 1954 the number was 5,117. The number of applications refused mounted from 1,227 to 1,599. This seems to prove that the work of the city counseling boards has become more effective. More and more cities are organizing boards for marriage counseling.

Medical doctors and pastors usually agree that abortion does not solve the problems for which it is sought. Social workers and psychiatrists seem to be more hopeful in looking upon abortion as a solution of some problems. There is no indication, however, that the number of illegal abortions is diminishing.

ANOTHER DISTURBING problem in Sweden today is alcohol. The rationing system was abandoned on Oct. 1, 1955. It was generally expected that the start of the new system of free liquor purchase would produce a wave of drunkenness, but it was also expected that this wave would soon disappear.

In the larger cities, according to the police reports, cases of drunkenness were about three times as numerous in 1955 as in 1954. The total amount of liquor purchased in the last three months of 1955 increased about 33 per cent over the same months of 1954.

There is much less drinking in restaurants, however. Liquor-serving restaurants are having hard times, many of them becoming milk restaurants. People do not go out to drink, when they are free to buy liquor for use in their homes. But pastors from all parts of the country report difficulties with those who are not able to resist the temptation. Ordinary "strong" people appreciate the change and are not drinking more than before. But the "weak" are falling to a greater extent.

Consequently the number of alcoholics is increasing. The available space in special homes and institutions for alcoholics is far too small, although it is continually en-

larged. But of the whole number of alcohol cases only 5 to 6 per cent can be treated in special institutions.

There is a shortage of clinics even for mental diseases, however, shortage of prisons, shortage of homes for youth who need special treatment. Society is changing, so that cases cannot be treated in the family to the same extent as formerly. Personnel and building resources cannot keep up with the quick evolution of society.

THERE IS EVEN a great shortage of ordinary house room. People are moving from the cities to work, but they cannot find lodgings. An increasing number of Swedes are living in homes which are very modern but far too small. The government announced recently that the number of licenses for house building will be reduced—perhaps because the workers are needed for export industries.

To get a license for building a church is more difficult still than to get one for building an apartment house or hospital. Close to my house in Malmo, to which I moved a month ago, a large parish since it was organized in 1949 has been using the church of the German parish of Malmo. We are not far from Germany here.

The blueprints for a new church are ready, the money and the ground is, too—everything except the license from the government. Why is the Swedish government reluctant to allow churches to be built? Is it an inheritance from anti-Christian Marxism, since the majority of the government leaders are Social Democrats?

The other day a meeting was arranged in order to counteract the proposition that it is more important to build houses than churches. The young pastor of the Malmo parish told the listeners that in Holland, Germany and other war-damaged countries the building of houses has not hindered the building of churches.

—STEN RODHE

WASHINGTON

ROBERT VAN DEUSEN



HEALTH PROGRAM

OF ALL THE President's special messages to Congress, the one on health arouses the most interest in some quarters and the least enthusiasm in others. Those who face serious health problems, and those to whom human welfare is a basic concern, find in the President's proposals evidence of a sense of national responsibility for raising health standards. But a larger number take a dim view of the government's getting involved in a health program of major proportions.

President Eisenhower's suggestions are not at all extreme. Obvious by its evidence was the proposal to re-insure private plans for hospital and surgical insurance, so that existing benefits might be broadened. The President had asked for a re-insurance program for the past five years, but Congress took no action. Eisenhower said the administration is now considering a different approach. Federal laws might be changed to permit private insurance organizations to pool their risks and resources. This would enable them to offer expanded coverage on reasonable terms without being underwritten by the government. The President warned, however, that he would reject his request for a federal re-insurance plan if other workable methods for improving insurance coverage are not devised.

Another new element in the President's approach was a proposed five-year extension of medical research and teach-

ing facilities. This would involve a major program of construction and would cost \$250 million.

Funds for improving facilities would be available to schools of medicine, osteopathy, public health, dentistry, and other research institutions. They would be required to supply at least equal amounts in matching funds.

President Eisenhower defended his budget request for a 28 per cent increase in the cost of medical research. He asked for a total of over \$126 million for the National Institutes of Health. This would finance programs in cancer, heart disease, mental illness, arthritis, neurology, blindness, infectious diseases, dental disorders, and general research.

THE HEALTH MESSAGE included a variety of other proposals: (1) periodic surveys of the total impact of illness in the U.S.; (2) a two-year extension of the program of federal aid for hospital construction, which has substantially increased the facilities for diagnosis and medical care (3) expansion of the public health program among American Indians; (4) support of study projects in the field of mental health, with the aim of improving the quality of care, and reducing the length of stay in mental institutions; (5) continued aid to the states in providing free polio vaccine; (6) expansion of the vocational rehabilitation program to help restore handicapped people to useful lives; and (7) increased appropriations for construction and improvement of veterans' hospitals.

Eisenhower concluded by saying that the role of the federal government in the field of health should be that of a partner. It should encourage and support the efforts of states, communities, private agencies, and individuals to raise the level of healthy living.

THIS WAS A SECRET CITY In caves among barren hills near Dead Sea, a strange company of Jews lived at the time of our Lord. Recent discovery of their household equipment, burial places, and especially their libraries, has excited scholars.



NOT FAR FROM WHERE John the Baptist was preaching, a white-robed priest lifted his arms to utter a terrible curse. The assembly near the Dead Sea was hushed to hear his words. Instead of the friendly words of the Aaronic blessing, "... may the Lord lift up his countenance upon you and grant you peace," the priest said just the reverse. "May God not be gracious to you when you call, and may he not pardon . . . may he lift up his angry countenance for vengeance upon you, and may there be no peace for you . . . !"

Not against the serious-faced men present was this curse spoken, but against the "sons of darkness." This was an annual ceremony of curses and blessings—curses against the Jews outside the new "covenant" and blessings on those who

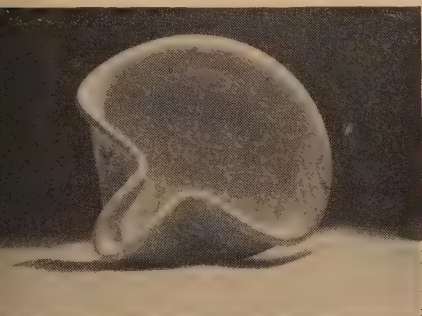
had entered into that new covenant. Each year they solemnly renewed their covenant to obey the Law and to prepare the wilderness for God's final judgment of the world. Their guides were the writings and memory of their "Teacher of Righteousness," a former priest in Jerusalem. After the last judgment they were sure that they, the sons of light, would triumph over the "sons of Belial."

THIS ANCIENT SCENE came to mind as we hiked from the Dead Sea to the ruins of the headquarters of the Dead Sea Covenanters. We were to visit the caves and see for ourselves the scene of Palestine's newest and most exciting biblical discoveries.

Less than five years ago the site of the messianic Jewish community was uncovered. Beginning in 1947, fragments of hundreds of biblical and apocryphal

By GUSTAV K. WIENCKE

manuscripts had been found in caves near the Dead Sea. Fascinated by this find, a top-flight German authority on Hebrew manuscripts named Kahle urged in a letter that someone should dig at the ruins of a nearby Roman fort. Almost all detailed maps of Palestine indicated here this ruin at the Wady Qumran was, but no one had thought it worth while



This was a lamp found in burial cave



A pitcher used two thousand years ago



Animal statue may be 2,800 years old

digging there. "Just a Roman fort," scholars had said.

Actually, this turned out to be a large complex of buildings. As they are being uncovered, more light is cast on the Dead Sea Covenanters—who they were, what they did, and what they believed. Further excavation is planned in the spring of 1956, but it has been established beyond a doubt that the cave manuscripts came from people who lived here.

INTEREST IN THIS Dead Sea community is intense because of similarities to the preaching of John the Baptist and especially because of parallels to the early Christian church. No archaeological find in this century has caused more stir in Jewish and Christian circles than the discoveries in the Dead Sea wilderness.

When we came down from the cave where the complete scroll of Isaiah had been found, we saw two parallel lines of rocks whose tips showed above the sand. Following them down we saw that this had been a rock-lined channel for spring water. It led this rare liquid to the Covenanters' settlement, plunging under houses, branching off into big plastered cisterns, and so deployed that there was always water for the daily ritual baptisms of a community of two hundred people.

We stepped across the threshold of a door into a large room. Around the walls ran a low plastered seat. This was the council chamber where the "masters" of the order deliberated. Here we ate our lunch, sitting on those same seats. Farther on was the hall of the scribes where skilled men sat at brick tables copying sacred scriptures. Some of the inkpots they used were found and the basin where they washed their hands each day before starting work. Among those scriptures were all the books of the Old Testament (except Esther) and many apoc-

ryphal writings, equally venerated by this religious community.

Nearby was the dining hall where sacred communion meals of bread and wine were held. In the pantry, archaeologists found stacks of dishes numbering over a thousand. As more foundations of buildings were discovered, bake ovens, cisterns, a fine potter's workshop, and domestic quarters came to light. Toward the Dead Sea was a cemetery with over a thousand graves. Skeletons indicate that mostly men, but also a few women, were buried there. Puzzling was the find of jars containing bones of animals. There was treasure, too. In a jar hidden under a door were over 400 silver coins. Polished, they now pour in a glittering stream from the earthenware jar on exhibit in the Jerusalem museum.

INTERESTING AS THE ruins are, it is the practices and beliefs of the Covenanters which hold our attention. Apparently the community came to an end when the Roman armies marched into Jericho on a campaign to crush the Jewish revolt, A.D. 68-70. Hurriedly the Covenanters hid their holy books in caves and fled. They never returned to claim their library. Now, centuries later, scholars are examining every minute parchment scrap that has survived. Prodding them on is the possibility that there was some connection between the Covenanters and John the Baptist, or even with Jesus.

In John the Baptist's time, priests came down from Jerusalem and made converts from all parts of Palestine—even some Greek-speaking Jews from Egypt. To "pass over into the covenant" they had to serve a two-year initiate. Manuscripts of the rules of the community have been found which indicate that property was shared in common, with severe penalties for lying about one's possessions. Initiates

were schooled in a life of self-control, great humility, obedience, and simplicity.

Above all, thorough repentance was required. The devotional spirit of the Covenanters is reflected in their psalms:

"For man lives in iniquity from the womb

And in faithless guilt to old age.

I know that righteousness does not belong to a man,

Nor to a son of man blamelessness of conduct;

To the Most High God belong all the works of righteousness."

INDEED, THERE WAS NO salvation possible, even among the priests and Pharisees in Jerusalem, so deep-seated is man's sin. In some ways, Paul's doctrine of God's justification of the sinner is foreshadowed here! Only by entering into the covenant of the elect could the initiates qualify for effective baptism, washings, the gift of the Holy Spirit, and a share in the sacred communion meal. Then, if they persevered in obedience to the scriptures, in faith in the "Teacher of Righteousness," and in ritual purity, they would share in God's ultimate and cataclysmic triumph. This time of the end would come when two messiahs would appear—a "Messiah of Israel" and a "Messiah of Aaron."

This messianic faith of the Covenanters is reflected in the cave manuscripts. Among them are many apocryphal books—some known hitherto only by name or in translations. Also there are collections of prophecies known as "testimonies." We looked at a beautifully preserved specimen—a sheet of white parchment on which prophecies were listed in black characters as plain as if written yesterday. These include two from Deuteronomy, and others from the oracle of Balaam, the Blessings of Levi, and the



ARCHAEOLOGISTS AT WORK

Slowly the dust of centuries is removed in ancient cave dwellings

Psalms of Joshua." They remind one of the practice of the Gospel of Matthew which often cites fulfilled prophecy.

THE COVENANTERS had no easy row to hoe. Like their dead but long revered Teacher of Righteousness, they were persecuted by the authorities in Jerusalem. "But I, as a thing formed of clay, what am I?"

As for me, while leaning upon thee, I will rise and stand up against those who despise me."

He sang what appears to be the Teacher of Righteousness in a thanksgiving psalm to the Covenanters.

These psalms and other liturgical writings give a concrete picture of previously unknown aspects of Jewish piety in the time of Jesus. In some ways they are like the psalms in the first chapters of St. Luke! Some of these writings (about 15 per cent) are in Aramaic, the language Jesus spoke and which lies submerged

beneath so much of the original Greek New Testament. This is the first and largest cache of written Aramaic of New Testament times to come to light. No wonder Bible scholars are elated.

This find has greatly stimulated the imagination of professors in Europe and America. As dribblets of information about the Covenanters' ruins and cave manuscripts were published, a luxuriant crop of theories followed. A French scholar, Dupont-Sommer, who is uncommitted to the Christian faith, came out with brilliant but bizarre conclusions. He went so far as to say that the life, martyr-death, and expected return of Jesus Christ are but a copy of the beliefs of the Covenanters toward their own "Teacher of Righteousness!" However, such extreme conclusions rest on very questionable and even arbitrary interpretations of a few bits of Covenanter manuscripts.

Other scholars have declared that all

biblical studies will be revolutionized by these finds so that everything the professors say will be dated by a before or after the Dead Sea discoveries. One sometimes gets the impression that Near East archaeological discoveries since 1930 have given a certain school of scholars a new revelation which they will soon divulge and which will outdate everything else.

MORE SOBER and careful study indicates that the Covenanters were one branch of Jewish piety in the era between the New Testament and the Old. Christians, because they began as a religious group within Judaism, were bound to share some of the same ideas, beliefs, religious vocabulary, and religious practices. On the other hand, there are striking differences between the Covenanters and the early Christians. For example, Covenanters solemnly vowed "to love all the sons of light, each according to his lot in the counsel of God, and to hate all the sons of darkness, each according to his guilt in vengeance of God." This was far from Jesus' command to love our enemies.

The Covenanters set up a strict, esoteric, intolerant sect which was rigidly organized with ranks of greatness. True, the disciples in Jesus' day did argue which of them should be greatest and there were attempts to limit the gospel to Jews and Jewish proselytes, but Christianity by its divine essence had to become a universal religion for all mankind. By and large, the Covenanters were monastic and had little if any place for women. A large part of Covenanter time was spent in studying the movements of the sun and

moon, in calculating the times and seasons, in ruminating over the order of priests, and similar speculations—perhaps like those condemned in some of the New Testament epistles. Furthermore, the Covenanters did not regard the "Teacher of Righteousness" as a messiah or saviour.

Extreme caution in drawing hasty conclusions characterizes most American students of the Dead Sea Covenanters. Final conclusions, they insist, must await (1) publication of all the cave manuscripts, and (2) technical study of the texts. Millar Burrows, a Yale professor who shared in the initial discovery of the cave manuscripts, concludes that it is not likely that the New Testament writers even knew the Covenanters.

"For myself I must go farther," he declares, "and confess that, after studying the Dead Sea Scrolls for seven years, I do not find my understanding of the New Testament substantially affected. Its Jewish background is clearer and better understood, but its meaning has neither been changed nor significantly clarified. . . . But why expect too much? Is it not enough that we can interpret the New Testament with more assurance of perfect understanding because we know better the intellectual and spiritual setting in which it was written? And, knowing more fully the world into which the Gospel came, its deep devotion and high hopes as well as its pathetic aberrations, we can better realize what the Gospel brought to that world. Perhaps the best thing the Dead Sea Scrolls can do for us is to make us appreciate our Bible all the more by contrast."



VOWS HELP to stiffen vague ideals into sturdy standards.

—RALPH SOCKMAN

Could the Church Lead?

must it catch up after others show the way?



WILL THINGS BE THE SAME
FOR THEIR CHILDREN?

I STOOD WATCHING HIM. Some folks call him a "nigger." Most of us call him Ross Lee. He's one of our janitors. He's down on hands and knees scrubbing the floor.

In the dimly lit corridor, crowded with students, it didn't matter to most people that the floor next to the molding was dirty. But it did matter to Ross Lee. He's dedicated to his work. If you watched, you noticed how easily a "cleaning man" could reveal an uncommon beauty of soul.

BUT I COULD SEE more at this moment than the evidence of divine vocation. A year before, Ross Lee had approached me on the campus one day. "Miss Seagle," he said, "I've got a problem. One of the fellows said you could help me."

"A problem? What is it?"

"I've got the program for the PTA. I want to make 'em realize how important it is to have an education. I'd like to have a play. I'll take a part myself. I didn't have a chance to go to school very long. I want them to see how much it means." It was the end of the week at college. Most students aren't around on Saturday afternoon. But I found three who were. They gave their time writing a playlet for a Negro who wants education for his people. Our students are like that. In crucial moments they come through.

INEZ SEAGLE

Professor, Lenoir Rhyne College, Hickory, N. C.

February 22, 1956

BUT I REMEMBERED more. I was one of a ten-member "Commission on Negro Work" appointed by the North Carolina Synod to report to the 1954 convention. In the beginning one little, two little, three little . . . ten little human beings unanimously agreed on the right course of action. The Holy Spirit was with us—so we said.

"Any exclusion of a son of God from the communion of saints . . ." our commission had agreed, "on such grounds as social status, economic resources, or race, is contrary to God's will and revealed love." We agreed that our synod "is interested in doing work among the people of the Negro race" but not yet "ready or willing to pay the full price and accept the full responsibilities" of such a program.

Our commission called for a "grass roots" program of Christian education in race relations to "be started by the Evangelical Lutheran Synod of North Carolina in each congregation of the synod."

THEN THE PRESSURE began to build up. Sometimes I wondered what happened to the Holy Spirit. The pressure took various forms. I experienced this as a commission member and as an individual.

It's an old story. We live in a sinful society. I used to laugh a bit when I read Reinhold Niebuhr's comments on this so-called Lutheran attitude toward so-

ciety. But now I don't laugh anymore.

We were told that some people wouldn't give the church money if this report were presented. Some people wouldn't send students to the college. Since I was a junior faculty member of my department of the college, I'd be the first to be dropped when the enrollment declined.

For a moment I had a glimpse of Luther speaking against the thing which assured the financial support of his university and chapel in Wittenberg in 1517. His conviction was at the point of peril. It always is—only we don't behave as if we believe it anymore.

There was another suggestion made to us. The church will go along with a new attitude toward race relations after the government has worked things out in the public schools, we were told. We'll all jump on the bandwagon pulled by some secular steeds. I tried to forget what the Bible says about conformity to the world. But you don't forget things like that easily.

One day I was standing in the hall, just before we submitted our report. A colleague walked up and said, "Better watch out tomorrow." I had to think for a moment. What's tomorrow? Why, that was "decision day" on our report.

MY BASIC PROBLEM was bigger than this. I teach Christian education and sociology. Some students take my courses

in both. As a sociologist I can speak hesitatingly on the questions which come up. As a Christian educator, guided by statements my church has formulated, I speak less convincingly. Should I put the race question on the schedule for discussion when there's not enough time to go into it thoroughly? Some church groups do that.

Should I dilute basic statements so the hearer can take whatever meaning he chooses from my words? Some church groups do that. But how do you deal with the disillusion of the students who are idealists?

Oh, I know. They'll get over it. It happens to all of us. But if you're the teacher, you don't get over it.

A FEW WEEKS after our report went in, an old established chapter of the American Medical Association took an astounding action in this territory. There would be no more color bars in that field, it was decided. The Roman Catholic Church in the state announced it would discontinue racial separation.

"We could have done those things," I reminded myself. "We could have led the way." But I know what I am. I'm just a dreamer. Maybe I'll learn.

Well, Ross Lee is still at college, as janitor. If a lot of good church people get what they say they want, his children and children will be right where he is. I wonder. Is God really color-blind?



THE VISION of our consecrated leadership waits for the opening of the eyes of congregations. In pastors' studies, in church council sessions, in organization meetings, in classrooms, in the pews of our more than four thousand churches, all else must become subordinate to the quest for yielded lives.

—HENRY B. LUFFBERRY in *Thy Mission High Fulfilling* (Muhlenberg)

CHRIST IS EVERYWHERE

By LEANNA F. JOHNSON

CHRIST IS HERE! Last week I saw His
nd.

We were at a street corner. Traffic was
avy. There was no policeman to direct,
lights to halt the flow for foot trav-
ers. And there, waiting patiently for a
eak in the sound of the passing vehicles,
as a young man with a white cane—a
nd man. It seemed as if he were due
wait all night. No one paid any atten-
n to him. Each man looked out for
nself, getting across as best he could.
Then along came a scrawny little boy
a street waif. He had no errand so
portant he could not lose a minute; he
d nowhere to go and nothing to do.
e offered his hand, then, whistling a
ning to oncoming cars, sure-footedly
d the man safely to the other side of
e street. I stood there watching. I saw
s hand. Grubby, like any little boy's,
t I know it was His.

YESTERDAY I HEARD His voice. I wasn't
posed to hear it. I was waiting for an
erview about a job. The applicant
ead of me was a down-at-heel shiftless-
oking individual. I thought scornfully
at nothing could be done for him. I
ould be next. I would get the job.
en I began to eavesdrop.

Partitions are thin in such offices. What
racted me first was the deep resonant
ality of the voice of the interviewer.
e replies were halting, confused at first
I could not make them out. Then they
ew more confident, stronger. "Yes, I
nk I can. I know I can. I'll try. You
n bank on me." The deep voice seemed

to be pointing out methods, possibilities,
a way out, a way up. It was full of inter-
est, full of compassion, full of encourage-
ment, full of hope. The answering voice
took on the tones of hope, also. I re-
alized they were working together to-
wards a solution. There was joy in it—
wonder, but joy, too. I did not want the
job any more. I could find another some-
where. I tiptoed out, glad, glad that I
had heard His Voice.

AND TODAY again I know He lives. For
today, I saw His spirit.

It was during the noon lunch hour.
Streets were crowded with hurrying
throng. It was hard enough for grown-
ups, but we also seemed to be in the
beaten path for some elementary school
children released from classes for the
noon lunch period, who had to maneuver
this busy crossing to their homes. Most
of them waited obediently at the corner
for the officer's signal. But one little
boy thought he could make it sooner by
going further up the block. He darted
between parked cars, a thing his teacher
and parents had certainly often warned
him against, right in front of a truck.
His sister, a trifle larger, darted after him,
pushed him out of harm's way, stopping
traffic with her scream, but was knocked
down by the truck herself. Her leg was
pinned under the tire. The truck backed
up immediately. She lay there, unable to
move, but conscious.

"Is he all right?" she asked the first to
reach her. "Is he all right?" I looked
into her eyes. I saw His spirit.

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SOCIAL SECURITY PLUS PENSIONS?

To help pastors reach a vital decision ULC Pension Board Secretary lists advantages of both plans for retirement income

As APRIL 15 draws near, ministers in the United States have their first opportunity to pay the Social Security tax. The law was amended in 1954 to include clergymen if they wish to be included, and if they pay the tax (up to \$126 a year) themselves.

Some pastors, and also many church council members, are wondering what the new provision means in relation to the church's contributory pension plan.

Many ministers are requesting guidance in reaching a decision on whether or not to enter the Federal Old Age and Survivors Insurance program, commonly known as Social Security.

SINCE the Social Security legislation permits the entry of ministers on a "voluntary" basis it is neither proper nor desirable that anyone should attempt to influence any minister in making this decision. Every minister, however, should have available to him some of the major provisions of both Social Security and the Contributory Pension Plan. Such information may help him in making a decision which will be of vital significance to him and his dependents for years to come.

COUNCILMEN AND OTHER lay leaders of the church should also have such information, as some will ask: "Is it necessary for our pastor to be covered under both the Contributory Pension Plan of the church and the Social Security program of the government?"



The two plans fit together remarkably well. There are some basic areas that are not covered by Social Security but are covered by the Contributory Pension Plan. To a certain extent the opposite of this is also true.

Following is a brief comparison of some of the major provisions of both the Contributory Pension Plan and Social

Security. The data as set forth herein is as of Jan. 6, 1956. The statements under the Contributory Pension Plan assume membership in said plan as of Nov. 1, 1947, or at later date of eligibility. Likewise, the statements under Social Security assume coverage in the same as of Jan. 1, 1955, or at later date of eligibility.

While it is true that ministers who were ordained as of Jan. 1, 1955, can make their election of Social Security effective

as of Jan. 1, 1956, should they so desire, under such circumstances some of the information as set forth in the chart would not then apply.

This advice can be given. If a minister has made the basic decision to elect coverage under Social Security, it will be to his advantage to begin such coverage as of Jan. 1, 1955.

GEORGE H. BERKHEIMER,
Executive Secretary

BRIEF COMPARISON OF THE MAJOR PROVISIONS OF CONTRIBUTORY PENSION PLAN AND SOCIAL SECURITY

	<i>Contributory Pension Plan</i>	<i>Social Security</i>
Retirement Pension (at or after age 65)	Pension based on ages of member and wife and total accumulation standing to member's credit. Minimum pension—\$1,000. No maximum.	Minister's benefit based on average net earnings during covered period. Minimum of \$360 per year and maximum of \$1,302. If wife is age 65 or over, she will also receive 50 per cent of husband's benefit.
Disability Pension	Pension beginning at date of disability based on ages of member and wife and total accumulation standing to member's credit. Minimum pension—\$1,000. No maximum.	No benefit prior to age 65 but earnings record "frozen" in order to avoid reducing eventual retirement benefit.
Widow's Pension	Generally 50 per cent of husband's pension. If husband dies in active service, widow's pension based on age and total accumulation standing to member's credit. Minimum pension regardless of age—\$500, plus an additional \$100 for each child under age 18.	Substantial mother's and children's benefits payable only while children are under age 18. Widow's benefit (minimum of \$360 per year and maximum of \$976) payable at age 65.
Contributions.	4 per cent of salary basis by member. 8 per cent of salary basis by congregation.	3 per cent of net earnings between \$400 and \$4,200 increasing gradually to 6 per cent by 1975.

	<i>Contributory Pension Plan</i>	<i>Social Security</i>
5. Death Benefit	Excess of member accumulation over annuity payments to estate. Membership in the Contributory Pension Plan entitles one to membership in the Family Protection Plan where benefits range from \$5,000 to \$500 depending upon age at death.	\$90 minimum. \$255 maximum.
6. Participation	Minister and congregation or salary-paying organization.	Minister only on self-employed basis.
7. Coverage	By agreement and first payment.	After six credited quarters of participation.
8. Membership	Voluntary.	Voluntary initially but irrevocable once begun.
9. Ceiling of earnings for work of retired minister	None as long as not serving under a call.	\$1200 for full benefits. Age 72 or over, no limitation.
10. Future adjustments in contributions	No increase in view; possible permissive reduction in member's contribution for those who elect to enter Social Security.	Subject to congressional action.



EVERY TIME we "break bread," we become as consumers responsible for conditions of employment or exploitation the world over: we contribute to the existence of social evils for which no single individual, be he pope or emperor, is solely responsible, and which no single individual can remedy or escape. We can ignore these evils—and so be guilty of acquiescing in them; we can do our little best to keep sensitive and to arouse a deeper social awareness of them. But we cannot claim to be "absolutely honest," while we accept and benefit by conditions that involve corporate evil. An evangelism which says, "That is not a spiritual matter; I can do nothing about it," when challenged on political or social issues, is not dealing with fullness of life nor meeting the primary problems of our time.—From *Christianity and Science* by CHARLES E. RAVEN (Association Press)

LAYMEN SOMETIMES REGARD us as the farmer did the steer that felt called to butt an approaching locomotive off the track; they admire our courage but deplore our judgment.

—DAVID A. MACLENNAN in *Pastoral Preaching* (Westminster)

COMING:

LONG-RANGE EDUCATION PROGRAM

by W. KENT GILBERT

ULCA's Parish Education Board proposes new methods and materials to meet changing needs in its field

ON JAN. 4 a baby girl was born to a Lutheran couple in Chicago. On the same day the Board of Parish Education announced that when she enters first grade, the United Lutheran Church in America will have an entirely new program of Christian education ready for her and thousands of other youngsters like her.

For three years the board has been gathering data and laying the groundwork for a "long-range program in parish education." Now intensive work is under way on plans which the board hopes will carry Lutheran congregations ahead educationally a quarter of a century in the next decade.

ANNOUNCEMENT of the project came at a conference of synodical presidents, chairmen of synodical committees on parish education, seminary professors, and full-time synodical secretaries for parish education, held last month in Cincinnati. It was the first time in ULCA history that the leaders responsible for parish education work in all synods were brought together to discuss the church's program in this field.

In explaining the need for a long-range view in the church's educational work, Dr. S. White Rhyne, executive secretary of the Board of Parish Education, pointed to several remarkable developments in recent years. One has been the rapid growth of the educational arms of the

church. Sunday school enrollment now tops a million and vacation schools are approaching a quarter-million.

Weekday church school enrollment climbed more than 80 per cent throughout the church in five years, with one synod showing a 15,000 per cent increase. "When we look at statistics today, we see an entirely changed picture of the educational life of our church," Dr. Rhyne declared. "A few years ago, the Sunday school loomed so large that it dwarfed all other efforts. Now we have spread out horizontally so that parish education today means a broad and thorough program."

A SECOND FACTOR contributing to the need for a new approach, Dr. Rhyne explained, is the development of a more highly skilled group of teachers and workers in the church. Leaders today have a far greater sense of what sound education is. They are looking for materials and techniques which will make that kind of education a reality in their parishes.

To cope with this changing situation in the church, the Board of Parish Education has a task force at work mapping strategy for the new program. A team of five staff members is now developing a set of objectives for Christian education which will give direction to the new program.

These objectives will set forth clearly what should be achieved in each school of the congregation and in each age group. The group working on these objectives has been doing research as well as consulting with various experts on theology, worship, the Bible, education, and the like. The task force will be backed up by a consulting committee consisting of professional educators, seminary professors, pastors, and board members.

THE NEW OBJECTIVES will propose the basis for development of a new curriculum co-ordinating the efforts of all schools and educational agencies of the parish. This will be something new in Christian education. No denomination has attempted to map out and produce at one time materials which will co-ordinate everything that is done to teach a pupil in the Sunday school, weekday school, vacation school, and the home at each stage of his development. "This may well mean that in time we will re-

place every piece of instructional material we now produce," Dr. Rhyne said.

In addition to the Parish Board's own presentation to the conference in Cincinnati, delegates listened to searching analyses of some of the problems which beset Christian education today. Dr. Franklin Clark Fry, ULCA president, spoke on "The Role of Parish Education in the Life of Our Church." Dr. Joseph Sittler, professor at Chicago Seminary, dealt with the role of theology in education. Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, spoke on the role of the Bible. Dr. Henry Endress, stewardship secretary, spoke on the relation between stewardship and Christian education.

Dr. J. Ray Houser, Waterloo Seminary; Dr. Ralph D. Heim, Gettysburg Seminary; Dr. Paul E. Morenz, Pacific Seminary; and Dr. Amos J. Traver, Hamma Divinity School, participated in a panel on "What Our Theological Seminaries Can Do About Parish Education."

The Way to Make Friends and Keep Them

By RAE CROSS

Selfishness and childish hurt feelings can upset people who have never discovered how to understand other

I RESENTED leaving the place which I had called "home" for so long and moving into a new neighborhood. I was sorry for myself because I lacked friends. Then I learned from Nell, my neighbor across the street, that there is no magic recipe for making friends. Anyone can have friends if he puts forth the effort to be a friend.

I was grateful for that lesson, and thought I had learned it fairly well. But one day I learned that a party was to be held at Nell's home. I had not been invited, but all the other women in the neighborhood were coming.

It had never taken a great deal to hurt my feelings. Now they were really raw. I was proud of Nell's friendship, and

thought I had earned the friendship of others in the neighborhood.

On the day of the party I peered from behind my curtains as the group gathered. Tears ran down my cheeks, and I didn't try to stop them. My feelings were hurt! Worse still, I found myself disliking these women whose friendship I had enjoyed so much a short time before.

Suddenly Nell's door flew open and she came running across the street. I hurried and dashed some cold water on my eyes—determined not to exhibit my justified grounds—and equally determined that I would not accept any “afterthought” invitation.

“Marge,” called Nell. “Come over right away.”

I tried to appear calm and undisturbed, but I knew I wasn't doing a good job.

“Thanks,” I replied, “but I have other plans.”

“MARGE,” NELL WENT ON, “I know how this must look to you, but, believe me, we weren't leaving you out. The funny part of it is that we planned the party for you—just a little neighborhood welcome, and we kept the secret so well that everyone thought someone else was inviting you. I'm sorry . . .”

“You planned the party for me . . .,” I wanted to believe it, but doubt registered in my voice and face.

“It's true, Marge. Come on over and I can prove it.”

I went to the party and, of course, it was true. My feelings were soothed, and I went home happy. I had been the guest of honor, and everyone had been wonderful to me.

After I got home I tried to analyze how many times I had let hurt feelings upset me, physically and mentally. There had been other cases similar to this. I asked myself honestly—“Did I really

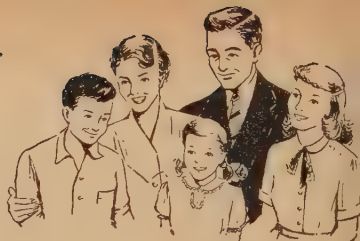
want to go to the parties, or, did I merely want to be asked? Did I really want to help on the Community Chest drive or was it pride that made me want to be asked? Was the minister looking for someone to take my class, or was I just touchy?

When I truthfully answered these questions, and others like them, I knew that in most cases I was simply feeling sorry for myself and indulging in immature reactions. I was forced to admit that the ones whom I felt were slighting me probably weren't even thinking of me. Most of the hurt feelings from which I had suffered were unintentional! I had simply nursed and magnified them until they were all out of proportion.

HOW CAN I overcome the habit of allowing trivialities to affect me? That became my problem. First, I realized with shame that I had done as many or more things to hurt others as they had done to me. It wasn't a happy conclusion, but it made me determined to watch my future words and actions, and see that I didn't do anything—at least consciously—to hurt another's feelings.

Nell often becomes my mother-confessor. Many times when you tell your troubles to an understanding friend, the load is lifted. A long walk, a good laugh—there are many ways to work off hurt feelings.

More important, there is God. When we can go to him and humbly say, “Forgive us our trespasses as we forgive those who trespass against us,” then we will be able to solve the problem of hurt feelings. When I find myself thinking that I have been mistreated and my feelings hurt, I try to know that the hurt was unintentional and I pray as Christ did, “Father, forgive them, for they know not what they do.”



WHERE?

KAREN AND DAN and I walked home after the Wednesday Vespers. With our coat collars buttoned closely we moved fast. "Brrr!" I said. "It's still winter, all right!"

"Sissy!" Dan laughed. "What you need is to get out and walk in the fresh air every day the way I do. This would feel springlike to you. Just look up at those stars. Quite a show."

"Did you ever see them so bright!" Karen sounded more grown-up than usual as she walked along with us.

"QUITE A SHOW," Dan repeated thoughtfully. "Millions and trillions of stars. Space that's endless—or might as well be, for all we can imagine. Millions of light years going and coming. Takes your breath if you think about it much."

"Wonder when we'll start to travel out there? The little kids play space ships but our science teacher says some day it won't be play. We'll really go out through all that black emptiness, just the way the first explorers sailed out over the ocean. Only we won't be expecting dragons and sea monsters to drag us to our death."

"We?" Dan questioned. "Surely he doesn't expect it in our lifetime."

"Oh, maybe not. But the way the scientists are inventing things so fast, they may make it sooner than we think. Maybe some day we'll sail all the way up, up, up to heaven in our space ship."

NO ONE SAID anything for a little while. I was thinking my own thoughts about the sky and about the beauty of the serv-

ice we had just left. Life was very sweet.

Suddenly Karen broke in, "Where's heaven?"

Dan and I each waited for the other to speak. Finally Dan said, "What do you think?"

"Oh!" Karen exploded. "That's what you grown-ups always do. Whenever a question comes up you can't answer, you turn it back that way! If I knew, I wouldn't ask!"

"Sorry, kitten. But you've got me wrong. I'm not trying to shrug it off. It's something that troubled me even after I was grown up. I had a long talk with the pastor after my father died because I wanted to know more. And I've listened carefully to whatever Pastor Ittekkus has said about it in his sermons. I wasn't trying to turn your question aside. I just wanted to know what brought it on—what you think yourself."

"Well, I used to think of it like the song, 'Above the Bright Blue Sky.' You know. As though the sky was the ceiling of this earth and the floor of heaven. Just like the living-room ceiling is the floor of your bedroom. Going to heaven would just be going upstairs."

"I guess lots of folks think that. They know the earth is round, but they still think of God being upstairs, like the song that was popular for a while, 'Take Me to the Man Upstairs.'"

"Knowing the earth was round didn't make any difference, though. I guess I've always known that. At least I can't remember when I learned it. I just sort of

figured heaven being all around the world."

AS SHE TALKED, I was glad Dan was doing the answering, because I'm bound to admit it mixes me up, too. I've heard both our pastors say heaven isn't a place, it's a condition. But I'm afraid that's just words to me. I know all about those miles of space out there. Yet I keep thinking that all the way out, some place we'd have to get to by some sort of miracle, is a place where God sits on a throne in a blaze of light so that we can hardly look at him. And we'll all sing hymns, the ones we like best, and our hearts will be full of the happiness we feel at the best Easter service—or when our family are worshiping together at home and suddenly I stand off and see the whole picture in my mind and think, "This should go on forever." But a state of being or a condition of blessedness? I don't get it.

I was sort of surprised, too, that Dan had given so much thought to heaven. We talk about the church and about the faith we want our children to have, but I don't think we ever talked about heaven. I guess that's because one of us is bound to get there first and we don't like to think about that. I, for one, just go along on the idea that if I'm a Christian now it will be all right then. Sure takes children to bring things out in the open.

AT THE CORNER we had to stop for a couple of cars. As we walked on past the silent houses along the street, none of us spoke for a while. I was looking at the lights in the living-rooms, wondering how many of the people living there had questions in their minds—and how many of them had given up looking for an answer.

Then Karen laughed softly, but with a cynical twist I didn't like. "I guess it

really comes down to the fact that there isn't any heaven. There just isn't room."

"I guess that's right," Dan agreed to my dismay. "No room."

"But then there's no use in church, no God, no sense in anything! Do you think it's all lies?"

"I'm going to give you the answer that makes sense to me. A child couldn't understand it, but I think you can. If you can't, store it in a corner of your mind till you're older."

KAREN SLIPPED her hand into mine. I couldn't tell whether it was for reassurance against being too grown up or to keep me from being left out of the conversation since I wasn't saying anything. "I'll try to take in your words of wisdom, oh, mighty man," she quipped.

"Ever fill a half-pint jar out of a gallon one? Picture yourself at the kitchen sink with an empty half-pint and a gallon jug of water. You fill up the half-pint but there's an awful lot left over. Well, maybe it's like that when we little half-pints try to think about eternal life. We can hold just so much. What we hold is the real stuff, but there's a lot we can't take in. Some of us say what we have is all there is."

"But I want to know what you say!"

"I say it is too much to expect my human brain to understand something so big. So I hold onto Jesus' promise that people who believe on him shall be with him. That's what I'm sure of. To me, heaven is being with God. The when, and where, and how are up to him."

"It's sort of vague," Karen objected. Suddenly she stiffened, "Mother! I forgot to wash my orlon sweater when you told me! I need it tomorrow!" She was off in a flash, racing toward the house.

"Down to earth," Dan laughed. "Do you suppose that's what earth is for?"



WORSHIP NOTEBOOK

A FEW DAYS AGO Lent began. For a while the air was full of pious promises. Serious, intelligent people talked about denying themselves everything from candy and cigarettes to movies and cocktail parties. Such talk reminds me of the annual pre-Lenten announcement made by a fraternity brother. "This year I'm giving up cokes and watermelon."

Somewhere we've gotten off the track. What should be a time of prayer and meditation becomes a trying seven weeks full of deliberate attempts to inconvenience ourselves. Day by day we note our "progress" in self-denial.

The fellow next door tells how much agony he's enduring without cigarettes, but then adds proudly, "... and I haven't had one since Lent began." The babysitter announces that she's saved a lot of money since she gave up candy and the movies for Lent. And the diet-conscious woman is happy to use Lent as an excuse to begin a belated reducing program.

THIS CONCENTRATED PROGRAM of varying degrees of self-torture might be expected early in January. Then we might dismiss the whole thing as the well-intentioned results of New Year's resolutions. Most folk will admit that their lives are never what they should be and the beginning of a year offers an opportunity, as we say, to start from scratch.

When such practices occur during Lent, however—a time associated with the sufferings and death of Jesus Christ—there must be another reason. Is it because Christ suffered that we feel we must "suffer"? Or do we do such things because somehow we think that they make us right with God?

The "Worship Notebook" is to be a weekly section of THE LUTHERAN concerned with principles and practices of worship in Lutheran churches. Questions to be answered here may be addressed to Dr. Edgar S. Brown, secretary of the Department of Worship, United Lutheran Church in America, 231 Madison Avenue, New York 16, N. Y.

Let's be specific. Here is a man who is a habitual smoker. With the coming of Lent and the talk he's heard of self-denial, he decides to stop smoking. He's going to make a real effort to do without something which has become a part of his life. But does this actually bring that man any closer to God?

THE FACT that this man has decided to cut out cigarettes shows that he has a definite feeling about them. He may not say that they are sinful. Nor will he admit that his use of cigarettes is wrong. But the fact that he plans to stop smoking is an indication of his feeling about them.

So he quits. A part of his life is now empty. All of the motions and thoughts that went with lighting a cigarette and puffing on it are now gone and in their place is a void. He has cut something out of his life, but that is all.

Notice the similarity of this sort of thing to the words of our Lord. "When the unclean spirit has gone out of a man, he passes through waterless places seeking rest, but he finds none. Then he says, 'I will return to my house from which I came. And when he comes, he finds it empty, swept, and put in order. Then he goes and brings with him seven other spirits more evil than himself, and they

enter and dwell there; and the last state of that man is worse than the first."

Men seldom speak about devils anymore. Other terms are used—neuroses and psychoses, fixations and complexes. But they mean the same thing. They are injurious to man. Like cancers they must be cut out. And, what is of much greater importance, something good must be put in their place.

LET'S GO BACK to our nonsmoking friend. What becomes of the time and energy that went into his daily pack or two? What of the money saved? Isn't it possible that the time, the energy, even the money can go to other uses more evil than the practice of smoking?

And if that happens, isn't our Lord right when He says, "... and the last state of that man is worse than the first"?

You can't fill your life with doing nothing. Try it some time. You have to do something. You have to think, to sit, to walk, to eat, to act. If you don't, you're dead.

You must do something, and what you do depends upon your reaction to your knowledge of right and wrong. If a man has no standard of morality (and all men have at least some), his life is filled with wrongdoing.

On the other hand the man who has been touched by the gospel of Jesus Christ knows what he must do. His life is like that of a frightened fisherman alone in a storm-tossed boat whose only contact with safety is the voice of his wife speaking gently and encouragingly to him over the coast-guard radio.

All about him is danger, mountainous waves crash down upon the small craft sending it closer to the rocks which may be his grave, but the voice of his beloved is comfort and strength. The more he talks with her the greater his resolve.

So it is with the Christian. Constant communion with God in the services of the church, in the quiet of his daily meditations, give him great assurance and high resolve. He knows that the pages of the scripture offer fertile fields wherein new and different scenes tell him of God's love.

His daily prayer brings him the voice of his Beloved. His life becomes a communion. He is like a sturdy tree whose branches are filled to overflowing with the fruits of good works that come when God enters a man's life. No longer does he "do good" because it's the proper thing to do. Now God lives in him, and his life is a mirror of that presence.

This isn't just a part-time job. Too many Christians look upon Lent as forty days of agony which end with the blessed relief of Easter morning.

"I haven't had a piece of candy since Ash Wednesday, but wait till Easter!"

No, Lent is more like those "free-trial" plans you read about in the magazines. The companies who make those advertisements aren't interested in having you use their product and then quit. They expect that if you use it for a trial period you'll keep on using it.

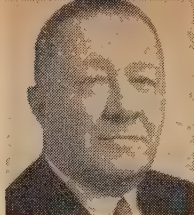
So it is with Lent. At first a forty-hour period, then a week, then two weeks, and now forty days, Lent is a "free-trial" plan time. By a greater concentration upon prayer and meditation, the church expects its people to get into the habit.

It shows men Christ on his cross. It tells over and again the story of the love that put him there. It urges men to accept Christ. And it hopes that what begins as a seasonal devotion will one day become a daily habit. Lent makes men begin to do regularly what they ought to have been doing all along.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



After confirmation

QUESTION: How can we hold the teenagers for the church after confirmation?

REPLY: In dealing with human beings, especially young people in the church, there is no simple way, though some people seem to think there is somewhere a magical formula that will solve the problem. But here are a few suggestions:

1) Public-school programs for this age are far from simple. They cover so many angles of life and take so much time that it is hard for church or home to get an adequate chance. In some communities the churches have made a united appeal to the school authorities to vacate one or more evenings to give church and home an opportunity.

2) Larger and better co-operation from homes is needed. Too many parents assume that the whole responsibility belongs to the church.

3) Adequate leadership of young people in classes and organizations is important. Not just anyone can successfully lead young people. Some who desire to lead are the wrong people. They need to be radiantly Christian, friendly, and understanding of youthful interests, aspirations, and problems. They have to be willing to give much time to young people in church, home, and community.

4) Class sessions must be so interesting, appealing, and worthwhile that

once they experience them they won't want to miss them. And thus it must continue, for one or two poor sessions may do violence to the whole project.

5) The whole program should be chosen by the young people—projects, courses, fellowship occasions, worship programs. They must have appeal and be important and "grown-up."

Looking ahead

QUESTION: Betty is now in the fifth grade and Hap in sixth grade. During their years in school a great many problems have arisen. We are wondering—and are a little perturbed—about what lies ahead. What are we to expect in the junior and senior high school periods?

REPLY: Many changes are to be expected as children pass over into the teen age. Since they have been children so long, some of the adolescent characteristics will be surprising, even irritating at first.

One of the marks of early adolescence is rapid growth. It begins a year or two earlier in girls than in boys but later the boys catch up and overtake the girls in height and weight. With this unusual growth comes increasing strength of the sex nature and desire for social life.

You may expect also a pronounced spirit of independence, restiveness under restrictions, confusion about self, desire for adventure, an awakening of reason, and a tendency to doubt many things that were formerly taken for granted, a strong desire to be grown up and to be treated as grown-ups, a feeling that parents are old-fashioned and that parents are treating them like children. Try to see their point of view and to understand them. Thus you will keep their confidence.

Changing Neighborhoods and the Church

The Effective City Church. By Murray H. Leiffer. Abingdon Press. 232 pages. \$3.50.

The impact of urbanism on the church in America is becoming a matter of grave concern to many pastors and laymen. Confronted by unprecedented changes, they are seeking answers to many baffling questions. What happens to people, neighborhoods, and churches in this contemporary setting of mobility and transition? How can church leaders analyze their situation and plan for the future?

The author is professor of sociology and director of the Bureau of Social Research at Garrett Biblical Institute. Speaking from a rich background of information and understanding Dr. Leiffer discusses the dynamics of the city church and its community. Though it would seem from his four "neighborhood types" (downtown, transition, stable, and growing) that the test is intended only for "big city" churches, it does speak directly to small city or big town situations as well.

Neighborhood characteristics and their needs are evaluated, together with their related effects on churches located in them. "No urban area is static. If it is to be effective, the church dare not be less dynamic than the community itself." The very significant developments in city planning, urban renewal, and social welfare are considered.

"Most people take their city for granted," says the author. As the reader is led from gradual awareness to understanding and insight, he becomes challenged by the mission field that is the city. He realizes that Protestantism has been too willing to abandon churches in areas where they often are desperately needed. "The primary function of the church is to minister to people. Those it can serve best are ordinarily the ones nearest at hand, within its own community. If it is or is to become a vital institution, it will not be indifferent to these people."

Considerable attention is given to the methods and techniques for community and congregational evaluation and analysis. Of real value is the appendix which contains detailed study material. One wishes that Dr. Leiffer had devoted more space to a discussion of the communication and interpre-

tation of study findings to the "grass roots" of the churches in order that a more effective programming can result in the city church. This is certainly a valuable book for every church confronting a changing community—and which church doesn't?

Chicago

WALTER KLOETZLI JR.

Ethic of Love

Christian Ethics and Moral Philosophy. By George F. Thomas. Scribner's. 539 pages. \$5.75.

The renewal of interest in Christian theology, so manifest in these last decades, is being matched by a corresponding interest in Christian ethics. A fine example of this is to be seen in the above-mentioned work.

Dr. Thomas, chairman of the Department of Religion in Princeton University, a teacher of philosophy for many years, sets for his task a reconciliation between the Hebraic and Hellenic elements in the Western ethical tradition. Feeling a tension there and noting the neglect (his own for many a day) of the recognition of the Christian ethic of love, he has set out to establish the pleasing thesis that only when moral philosophy is illumined and transformed by Christian faith and love will it come into its true worth. Dr. Thomas has done a thorough job, his case is well reasoned and, in the main, his findings are sound and acceptable.

Starting with the Old Testament ethical principle and defining it as obedience arrived at through revelation, the author moves into the wider realm of the New Testament where in the teachings of our Lord he finds the law of love and the law of life. These find application and verification in the experiences of Paul and in the story of the expanding church. Applying

them as governing principles to the wide range of the life of modern man, Dr. Thomas finds them giving the answers which moral philosophy, without Christian light, could not give.

This is not to say that Dr. Thomas is pleased with all current interpretations. He is highly critical in some quarters. Emil Brunner, great authority that he is, does not fare too well at his hands. Anders Nygren is charged bluntly with mistakes of a serious kind. By this time we had thought Luther pretty well exonerated from blame for the rise of modern German nationalism. Yet here we find Luther charged with "dualism," with the added comment that such dualism "has fostered blind obedience to political authority and social conservatism."

Aside from such questionable emphases—and they are few—this work is to be commended highly. The overall presentation is marked by a refreshing clarity. The author does not expect a better world to come through legislation or wholesale reform. It will come, if it does, through the spiritual regeneration of the individual.

Pacific Seminary GERHARD LENSKI

Primer for Youth Work

The Church and the Amateur Adult. By Ralph W. Loew. Muhlenberg Press. 108 pages. \$1.50.

This volume is concerned about the youth of the Lutheran church, specifically the confirmation youth. This concern strikes in areas of such basic consideration that these messages carry a mandate to the whole church.

Dr. Loew has developed a primer for youth work. Yet what is said about youth can also be said about all church members, with few adaptations. Youth (and the rest included) need assistance in the development of personal potential, in the search for integrity as persons, in selecting and enjoying vocation, in satisfying basic needs as persons, and in intelligently exploring their religious foundations. This is not the terminology of the catechism but, as Dr. Loew demonstrates, these are the catechism's concerns.

The author makes real the urgent need for congregational programming that ministers to the great needs of youth. However, the book lists only some novel parish practices as suggestions of what some are doing. These isolated attempts of creative parish pastors do not come to grips with the immensity of the implications and so seem inadequate in spite of their success. The task of making alive the Christian faith to a generation that neither reads nor spells well, that lacks sufficient inhibitions to sit or listen to whom memorization is a personal threat, and whose narrow horizons are bounded by TV, sex, and comics, still remains to be accomplished.

This tenth publication of the Knudsen Miller lectures of the ULCA is marked by a prose style that is graphic and human. *The Church and the Amateur Adult* is a good book for any pastor, especially if he is a parent. Informed lay members can study it profitably.

GERALD K. JOHNSON

Chicago

Points on Preaching

The Making of the Sermon. By Robert James McCracken. Harper. 104 pages. \$2.

Here is a preacher's book for a layman—"kibitzing." A preacher should not avoid it. He won't learn anything new, but in these lectures—brief, simple and sprinkled with wit—there is enough explosive force to blast any complacent "sermonizer" out of his rut. Every sermon, however, depends quite a much upon its destination as upon its deliverer. That's why a generous bit of "over-the-shoulder" reading on the part of laymen is advisable.

Of considerable value in this book is the incisive treatment of nine "types" of preaching—many unknown to the pew. Every man who stands in a pulpit will profit from the author's emphatic remarks on "style"—the most underrated factor "in the person-to-person encounter at which preaching aims." Excellent are the suggestions about reading and interesting the description of craftsmanship in the case of Robert J. McCracken.

New York City ROBERT D. HERSHEY

Bishop Ramsey Appointment Stirs Controversy in England

LONDON, Feb. 6.—MORE THAN 2,000 people from all walks of life attended the funeral services for Dr. Cyril Forster Garbett who served 13 years in England's second highest church office, the archbishopric of York. Dr. Garbett was referred to by the archbishop of Canterbury as "our beloved leader and counselor and friend," and compared to another great archbishop of York, the late William Temple.

New archbishop of York is Dr. Michael Ramsey, bishop of Durham. Dr. Ramsey has long been regarded as the most likely successor to York. But his appointment stirred up controversy in the Church of England. The editor of the *Church of England Newspaper* accused him of being the "candidate of a group, and what is more, a group that is known for its intolerance and for its suspicion of comprehensiveness." This was interpreted as a reference to the bishop's office of vice president of the Church Union, a high-church society. Further, the editor wrote, much canvassing had been done for Dr. Ramsey over a long period of time in an effort to create an impression that he was the only possible candidate for York when it became vacant. The appointment was called "a shock and disappointment."

In other circles the appointment of Dr. Ramsey was acclaimed as a "foregone conclusion." He was defended as a consistent supporter of the movement toward church unity, while those opposed to him were called "modernists" who particularly did not like his firm stand against relaxing divorce laws in the church.

WRITING IN HIS diocesan quarterly, the archbishop of York recently severely criticized Billy Graham and his views in an article entitled "The Menace of Fundamentalism." Coming in for special disfavor were the Graham views of verbal inspiration

of the Scriptures and the justification of every statement in preaching by saying, "The Bible says . . ."

"There is evidence," wrote the primate-elect, notably at Graham's recent mission at Cambridge, "that he has taught the grossest doctrines, and flung his formula, 'The Bible says,' over teaching which is emphatically not that of the Bible."

Condemning Graham's approach as too emotional and appealing to less than the whole man, Dr. Ramsey also criticized the fundamentalist doctrine of the atonement by penal substitution, and says that the theology of "Christ bore your punishment; believe and be saved," when accompanied by the fundamentalist's pulpit cliché, "The Bible says," is a "very distorted view of the apostolic gospel." The one good point which the new archbishop saw was that Graham claimed to preach only the first steps in Christianity and leaves the rest to the churches. As to English fundamentalism in general, Dr. Ramsey characterized it as "heretical and sectarian."

IN BRITAIN, where the Lutheran church is little known, much publicity was given recently to the Milwaukee "Heresy Trials."

Writing under the caption, "Heresy Trials Are Back Again," the *British Weekly* reprinted articles by Clarence Kilde which were originally printed in *Christianity and Crisis* in the United States.

The last heresy trial in the British Isles was that of Professor Davey, former moderator of the Presbyterian Church in Ireland and now principal of the Assembly's College in Belfast. This trial took place in the twenties. Davey was vindicated and there has since been peace in the Irish church.

However, the *British Weekly* points out, "the spirit which produced that trial (of Professor Davey) has been making itself manifest within the denominations in every country of the west. It is too readily supposed that this divisiveness comes from the Pentecostalists. It comes in fact from inside the older denominations . . ."

—VERNON F. FRAZIER

Christian Approach to Minority Groups Studied by Ministers at Camp Lutherhill

By JAMES F. VORKOPER

AUSTIN—Integration found little opposition among ministers attending a workshop sponsored by the social missions committee of the Texas-Louisiana Synod last month, but participants were cautioned that advocates of racial segregation had stayed away from the conference.

Education of the church's lay membership was seen as a primary task of the synod in paving the way for understanding among the races. Instruction in Bible passages frequently misquoted for the benefit of supporters of continued segregation, sermons and discussions on the minority situation in the communities were recommended.

White Christians must be careful in avoiding a patronizing attitude when approaching members of the minority group, ministers were warned. At the same time pastors must avoid lining up with groups promoting integration to serve their own interests. Some of these groups may be inspired by Communists, although Communist propaganda has had little success among Negroes.

Vigorous promoter of the conference was Pastor David Conrad who has served Negro missions in Alabama. He presented integration not as a problem but as an opportunity for the church. Several Lutheran churches in Texas have Negro adults and children as well as members of other races in their vacation Bible schools.

Work among the minority groups should start with the adults, he said, reach the children through their parents. This would build a foundation for the future, avoid difficulties later. Education of white members in the application of Christian principles to the race question is vital, he added. The prejudice of some of them may be impossible to overcome and they may leave

the church, but in the end the church can only stand to gain from the inclusion of all races among its members.

Churches have been slow in accepting desegregation, Ed Ray, editor of the *San Antonio Express and News*, said, while San Antonio schools have readily accepted the Supreme Court's ruling. Although many problems remain to be solved, a determined effort is being made to overcome them.

Most Negroes do not want indiscriminate mixing of the races but want to be free to choose their schools, churches and jobs on equal footing with all citizens, Pastor Myron Blackman reported. They want a "first-class citizenship," freedom of speech, equal pay and opportunity, the privilege to vote, human dignity, and religion as an application of the principles of true brotherhood.

The church must realize that the white race is a minority in the world, Pastor David A. Jensen said in exploring the significance of race relations on an international level. The days of the white missionary are numbered. White nations are being called upon to account for centuries of colonial rule over Africans and Asiatics.

Pastor N. H. Kern refuted interpretation of Bible passages allegedly supporting claims for continued segregation. Pastor Philip Wahlberg surveyed the history of minority groups. Attorney Edwin K. Storck dealt with the legal aspect of the Supreme Court's ruling.

CORPUS CHRISTI churches, including St. Mark's and St. Timothy, joined in an evangelism program in January. Pastor Frank Efrid, Salisbury, N. C., served in St. Mark's while the Rev. J. M. Schedler, pastor of Trinity Church in Victoria, preached at the service in St. Timothy's.

MINNESOTA

Twin City Lutheran Churches Join in Evangelism Campaign

By PAUL LUTHER WETZLER

MINNEAPOLIS—Evangelism carried the day in the Twin Cities of Minneapolis and St. Paul as 25,000 Lutheran laymen joined Feb. 5-9 in the biggest visitation and evangelism campaign ever conducted. Two hundred congregations co-operated. They belonged to National Lutheran Council bodies and to the Lutheran Church—Missouri Synod. Homes of 100,000 Lutheran church members and of some 35,000 unchurched residents were visited.

Radio and television carried announcements of special evening services, billboards, store windows, and buses were used to advertise the campaign. ULC congregations participated under the direction of Pastor William H. Swarbrick, regional evangelism director. General chairman for ULC churches in the area was the Rev. George Lundquist.

AN EVEN LARGER co-operative Lutheran venture was taking shape in Minneapolis this month. A progress report on preparations for the Lutheran World Federation assembly in August 1957 revealed that over 130 persons, members of 20 local committees, are already engaged in making arrange-

ments for the meeting. More committees will be formed in the near future to handle all facets of the event bringing the total number of appointed officials to 2,000. Dr. Carl E. Lund-Quist, LWF executive secretary, will address committee members at Gloria Dei Church, St. Paul, on Feb. 21, and pastors of NLC bodies at the Mid-Way YMCA on Feb. 23.

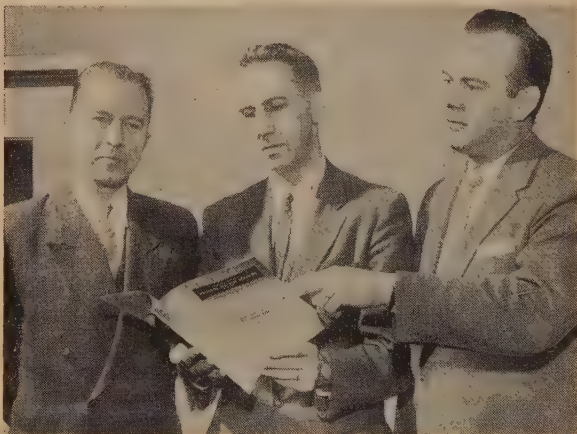
Stewardship Secretary McCreary reports that the Northwest Synod went over the expected 1955 general benevolence total reaching an all-time high of \$747,488, but Lutheran World Action receipts fell short of the goal by about \$5,000.

Two hundred ladies attended the rally of Central Conference Women at Salem Church, Minneapolis, on Jan. 31. Mrs. Merle Franke presided. Mrs. David Clark spoke on "Our Mission to the Indian Americans in Minnesota."

The Northwestern Seminary Choir starts on its tour March 1. Scheduled for appearances March 2-11 are Wisconsin Dells, Fond du Lac, Neenah, Milwaukee, Beloit, Burlington, Iowa; Carthage College, Davenport, Iowa; Mason City, Iowa, and Albert Lea. Two home concerts will be given—one in Minneapolis; the other in St. Paul. Choir director is Dick E. Hamlin of St. Paul; Robert Wetzler is organist.

A series of training schools and workshops for pastors and church council mem-

MISSIONERS preparing for Twin City evangelism campaign met late last month for study at Holy Trinity Church, Minneapolis, Minn. Among over 100 ministers were Dr. Karlis Bilzins, Latvian pastor serving Mount Olivet Church, Medicine Lake; Pastor George Lundquist, Prince of Peace Church, St. Louis Park, general area chairman for ULC churches, and the Rev. Wilbur Wicklund, pastor of Redemption Church, Milwaukee.



MINNESOTA . . .

bers will be conducted at various centers throughout the synod. First scheduled meeting is at Redeemer, Milwaukee, on Feb. 27. A special training school will be held July 17-19 for pastors at Northwestern Seminary.

Dr. Oscar A. Benson, president of the Lutheran Church, Augustana Synod, addressed the meeting of the Lutheran Student Foundation of the State of Minnesota at Gloria Dei Church, St. Paul, on Feb. 20. Receipts for the year were \$84,196. Work is carried on at Moorhead, Mankato, Duluth-Superior, Minneapolis-St. Paul. The Rev. William Larsen is executive secretary.

MONTANA-NORTH DAKOTA

Pastoral Counseling Broadcasts Find Ready Audience Response

By ROBERT A. BARTELS

BILLINGS—A radio counseling service conducted by the pastor of a Northwest Synod congregation in Winnipeg, Manitoba, is attracting the attention of listeners on both sides of the Canadian border. Weekly broadcasts from midnight to 1:30 A.M. by

Pastor Harvey H. W. Egler of First English Church have drawn response from listeners as far south as Denver.

"Ask the Pastor" is a program offering listeners an opportunity to call Pastor Egler on the telephone and put to him questions concerning their life and faith. Questions and answers are heard on the air.

In connection with the counseling service Pastor Egler carries on considerable correspondence, answering questions further by letter and sending on request copies of Luther's Catechism and a Bible chart to guide listeners in the reading of the Scriptures.

Statistics show that Pastor Egler's ministry in Winnipeg has been fruitful in other ways. Confirmed membership of First English Church has increased more in the five years of his pastorate there than in all the 45 previous years of the congregation's history. This congregation along with the Bathgate-Cavalier parish in North Dakota, of which the Rev. S. T. Guttormson is pastor reports a 100 per cent subscription to THE LUTHERAN for 1956.

LAST FALL, churches in North Dakota and Montana received permission from Synod President Paul E. Bishop to raise \$4,000 for Mrs. Marlin Evenson, widow of Pastor Evenson who was killed in an accident last July. The latest report from Synod Treasurer Walter O. Helwig indicates that the appeal has gone over the top. Mrs. Evenson will use the funds to retire the mortgage on the home she purchased in Northfield, Minn., after her husband's death.



WAGNER BREAKS THE BANK

Swinging a sledge hammer, ULC Treasurer Edmund F. Wagner, who heads General Realty and Utility Co., gave the signal for demolition of Union Dime Savings Bank building in midtown Manhattan last month while bank's president, J. Wilbur Lewis, confidently held crowbar. Dr. Wagner's company is tearing down old house to erect 32 story building in which Union Dime Savings Bank will occupy three floors.

New York Daily News Photo

EVANGELISM is spreading fast throughout the U.S. and Canada. Here, laymen of St. Paul's Church, Brooklyn, put up sign for ULC evangelism mission in New York boroughs of Brooklyn and Queens.



The Knubel-Miller Lectures came for the first time to this western section of the Northwest Synod early in the year. Dr. Conrad Bergendoff of Augustana College delivered the five lectures on "The Doctrine of the Church in American Lutheranism" at St. Mark's Church, Fargo, N. D., Jan. 18-19. St. Mark's Pastor Lloyd Zaudtke reported large attendance and excellent response.

Under the leadership of Pastor Karl Schmidt the newest Montana home mission began holding worship services in Missoula on Oct. 23. Services are conducted in a Seventh-Day Adventist school with an average attendance of 30. Choir, Sunday school, confirmation class and Luther League have already been organized. Pastor Schmidt reports that date for formal organization has not yet been set.

The Rev. Lloyd Franke, pastor of Mt. Olivet Church in Minot, N. D., has resigned to become pastor of Bethlehem Church, Durham Hills, Wis., effective Feb. 15. Mt. Olivet Church was organized by Pastor Franke, and the first unit of the parish's church was constructed and dedicated under his leadership. Pastor Franke will occupy the pulpit formerly held by George P. Crist, Jr., who was deposed from the ministry by the Northwest Synod on Jan. 26.

MONTANA PASTORS have agreed to present a Bible Camp appeal to their congregations on the synod's "Sons for the Ministry" Sun-

day, April 15. ULCA churches in Montana have in past years rented camps from other denominations. It is hoped that the appeal will give the churches a financial basis for forthcoming talks with government representatives on securing a camp site on federal-leased property. Augustana congregations will join in the negotiations.

Five out of eight ULCA pastors in Montana were selected by Twin City congregations to serve as missionaries during the Lutheran Evangelism Mission in February. Four of them had experience with the ELC Preaching-Teaching-Reaching mission held in the Billings circuit last October.

CLERGYMEN IN BILLINGS and surrounding cities are attending weekly psychiatry seminars conducted for pastors by the resident psychiatrist of the state's Mental Hygiene Clinic. In offering the course, Dr. Hughett explained that his case load at the clinic has become so large that he needs assistance of the clergymen in handling non-clinical cases.

It takes more than a constitutional amendment to change an age-old practice, members of St. Mark's Church, Fargo, discovered at their congregational meeting. The congregation approved an amendment to the constitution to admit women to the church council. But when the council was elected immediately after, an all-male team was returned to office.

MONTANA-NORTH DAKOTA . . .

Methods in counseling, a study of the types of behavior, and how to recognize clinical cases are among the things clergymen are learning.

Within a period of six months, two congregations in Montana have applied to the Lutheran Refugee Service for refugee families from West Germany. St. James' Church, Columbus, the Rev. Ralph C. Sandgren pastor, applied for a farm family early in the fall. Bethlehem Church, Billings, is in the process of applying for an electrician and his family. Assurances for these families have come from members of both congregations.

NEW YORK

Rochester Inner Mission Society Fetes Veteran Lutheran Pastors

By HERBERT A. BOSCH

ROCHESTER—The five Lutheran pastors honored at a party of the Rochester Inner Mission Society were in high spirits and good health. Together, they represented 278 years of service in the ministry and 403 years of living. Two are still active pastors. Three have retired but continue to accept preaching engagements.

Dean of the group is the Rev. Christian J. Krahmer, 85, who retired in September after a ministry of 59 years. The Rev. Henry C. Erbes, 82, is in his 57th year as pastor of Trinity Church. The Rev. Carl Betz, 78, has been ministering to Bethlehem Church for 56 years. The Rev. William Trebert, 81, now pastor emeritus of St. Luke's, has been in the ministry 55 years.

Youngest in the group is the Rev. Yost Brandt, 77, recently of Pittsford, who observes his jubilee this year and continues to serve as supply pastor and guest preacher. All attended Wagner College when the school was located in Rochester, and all are graduates of Philadelphia Seminary.

LEADERS in the Hartwick College Appeal have been Zion, St. John's, Reformation, Trinity, Emmanuel, Resurrection, Redeemer,

Concordia, and St. Paul's, Pittsford. All met or exceeded their quotas.

Mission work is scheduled to start in the Brighton-Henriette area. The Rev. Frederick H. Reissig of Middletown, Conn., will begin work as a board missionary in this section known also as Twelve Corners, on April 2.

BUFFALO—Grace Church, in suburbia North Tonawanda, the Rev. Hermann Miller pastor, observed its 50th anniversary. Synod President Frederick R. Knubel headed the list of speakers.

Recognition was given to Mr. Louis A. Wilke, charter member of the congregation who since the first session of the Sunday school was held in 1906, has maintained an unbroken record of 50 years of perfect attendance. He has been Sunday school teacher and superintendent, member of the church council and financial secretary. He was delegate at five conventions of the United Lutheran Church in America.

St. John's, Hickory Street, the Rev. Martin J. Hoepfner, is conducting services both at the downtown location and at the chapel on East Main Street, a mile east of Williamsville. A church will be built on the new site, and main emphasis of the church work will gradually shift to that area.

Added Sunday school facilities were dedicated at Holy Trinity by the Rev. Matthew L. Winters, assistant pastor of the congregations. The house provides quarters for assistant pastor, minister of music, and custodian.

The Social Missions Committee of the synod visited the Lutheran Church Home for the Aged and St. John's Orphan Home in Buffalo, to gain insight into the affairs of the institutions.

The Rev. John W. Fehring arrived February 6 in East Aurora, southeast of Buffalo, to begin work as developer of a new congregation with a nucleus of 75 interested persons. A parsonage has been bought by the Board of American Missions. Services will begin before the end of February.

Elected to the board of directors of the Home for the Aged were Dr. Daniel Bonford, Holy Trinity Church; the Rev. Carl

Prater, Kensington; the Rev. Theodore A. Schrader, Redeemer; Mr. Alva W. Maischoss, Parkside; Mr. Henry C. Pohl, Good Shepherd; Mr. Fred Spohnholz, St. Mark's; Mr. Fred Goerke, Tabor.

The Rev. Clarence L. Braun, Silver Creek, has been named superintendent of the Niagara Lutheran Home, an inter-Lutheran venture for the care of the invalid aged, which is now being erected. The building will be ready for use late this spring.

NORTH CAROLINA

Benevolence Giving Is High But Still Misses 1955 Goal

By FRANK K. EFIRD

SALISBURY—North Carolina Lutherans gave the largest amount to regular benevolence in their history, but still fell \$12,046 short of their goal. The 172 congregations gave \$270,941 on a synodical budget of \$282,985.

Despite the deficit, the synod paid its \$186,600 ULC apportionment and its Lutheran World Action quota of \$44,851. However, the deficit will cause some "tightening of the belt" in the synod's home mission program.

Fifty congregations gave \$5,511 beyond

their covenants while three gave less, involving an average shortage of \$748. All congregational covenants together missed the budget by about \$16,000.

Thus far 121 congregations have "covenanted" \$251,637 on the \$343,821 synodical budget for 1956. The pledge represented an increase of 14.2 per cent over last year. Only 26 congregations have made a covenant meeting or exceeding the \$10.20 per communing member average of the 1956 budget.

The synod hopes to increase its sights and its giving with the sector project in 1956. Chester Myrom of the LLM will explain the project to pastors and councilmen at six area meetings March 11-17. Fifty resource persons will be trained by the LLM staff at Lenoir Rhyne College July 31-Aug. 2.

A TOTAL of 19,722 attended the Lutheran Mission Week in the Greensboro area Jan. 22-26. Twenty-five churches participated. A total of 416 lay visitors reported 189 enrolled for pastors' classes, 52 desiring to transfer membership, 14 reaffirming their faith, 37 children for baptism, and 44 children enrolled in church school.

As of Jan. 2, Lenoir Rhyne College had received \$547,851 on the \$1,503,000 pledged toward its development program. The campaign was conducted early in 1955; pledges extend over 30 months.

MAPPING STRATEGY for North Carolina evangelism mission in January-February, leaders met in missionaries' training school in Emmanuel Church, High Point, early this year. Studying program are, left to right: Pastor Harry D. Hawthorne, Dr. J. L. Norris, Dr. Robert W. Stackel, ULC evangelism director; Pastor Harold Perry, Dr. J. A. Keisler, regional director of the evangelism drive.



A SENATE THANKS ITS CHAPLAIN

"... Proceedings were opened with prayer by the chaplain, the Rev. George E. Meetze, pastor, the Lutheran Church of the Incarnation, Columbia ..."

These words have stood at the beginning of the minutes recorded in the journal of the South Carolina Senate since 1950. They opened the Senate's session again this year.

The man who has held the position of chaplain of the Senate of South Carolina for five years, was born 46 years ago on his grandfather's plantation a few miles from Columbia. A graduate of the University of South Carolina and of Southern Seminary, he has been pastor of Incarnation Church since 1942. He has headed the South Carolina Synod's board of social missions, and is a member of the ULC committee on church papers.

A senate resolution passed last May put into the language of the law the gratitude of the legislators for Chaplain Meetze's spiritual guidance. The prayers he offered at the beginning of every meeting during



CHAPLAIN MEETZE

"Proceedings open with prayer ..."

"Eternal God and Father, in a world where it seems so often that truth is on the scaffold and wrong upon the throne, help us to believe that in the long run truth and right and goodness shall prevail.

"Give, O Lord, to the man who tries to do right, the feeling that, though his cause should fail in the world, he has won a victory in his own soul that is applauded and recorded in the Journal of Eternity."

From Chaplain Meetze's prayers at the S. C. Senate

the first session of the 91st legislature were printed, bound and distributed to senate members because, resolution S.389 said, "it is deemed appropriate that the messages of inspiration be prepared that the members of this body may have these words ever present before them ..."

NORTH CAROLINA ...

Holy Trinity Church, Gastonia, dedicated its church Dec. 4. Dedication of a Lutheran church in North Carolina means the building has been paid in full.

The Mecklenberg Presbytery, one of the strongest in the Southern Presbyterian Church, stated at its Jan. 17 meeting in Charlotte that "enforced segregation is un-

christian." The presbytery agreed that its stand was in "harmony with the standards of the church," and expressed views "on the matter of segregation consonant with, and derived from, the teachings of the Holy Scriptures." This point of view was in line with that taken by the church's General Assembly and Synod of North Carolina last year.

Evangelism Missions Mobilize Thousands in Canada

By NORMAN BERNER

KITCHENER—The ULC's evangelism campaign reached Canada early this year, and thousands responded to the call. The Kitchener evangelism mission, Jan. 29-Feb. 3, was a "thrilling week" according to Area Chairman Franklin Jensen, who led 60 missionaries, host pastors, and seminary students in daily briefing sessions at Waterloo College.

Attendance at the 22 churches participating in the mission built up from 2,664 on Sunday evening to 4,750 on Thursday. Total attendance at all services was 26,175. Offerings amounted to \$4,719.

Nearly 800 people filled St. Matthew's Church, Kitchener, for the leadership rally. Canada Synod President A. G. Jacobi preached and commissioned lay visitors.

The week preceding the mission, 1,231 lay visitors called on 7,944 fellow members, urging them to attend services, pray for the mission, and bring others to church.

During the mission week, 1,573 prospec-

tive members were interviewed. As a result of these calls, 203 persons will enroll in pastors' classes, 162 will transfer memberships, and 101 will reaffirm their faith. Parents have promised 102 children for baptism, 111 for church school.

Bible study at the mission to pastors was led by Dr. Ronald Hals, Toledo, Ohio, with a series of studies on "Personalities of the Old Testament." The speaker made biblical figures come into present-day life: "We so often use the familiar words of Ruth, 'Entreat me not to leave thee,' as if they referred to faithfulness between husband and wife, when actually they were spoken by a young woman to her mother-in-law!"

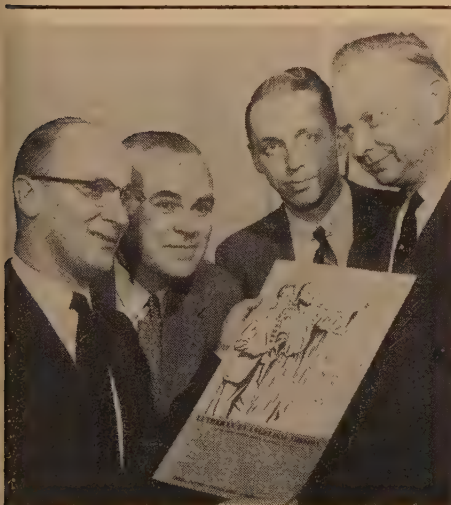
Evangelism topics were presented by the Rev. Wallace Fisher, Lancaster, Pa.; the Rev. Louis Golder, Rochester, N. Y.; Dr. J. Ray Houser, Waterloo Seminary; the Rev. John Hamester, Philadelphia, Pa.; and Dr. Carl Satre, Toledo, Ohio.

THE STRATFORD AREA held its evangelism mission Jan. 15-20. Sixteen churches participated. Total mission attendance was 15,772, the highest evening attendance (2,723) was reached on Wednesday. Pastor Wilfred Schmidt, Rochester, was speaker for a mass rally which attracted 1,100.

Dr. J. Ray Houser, president of Waterloo Seminary, spoke at the leadership rally which opened the Hamilton area evangelism mission on Feb. 5. The area stretches from Brantford to Toronto, and reaches into Niagara Peninsula. Two mass rallies, one in Hamilton, the other in Port Colborne, brought the week to a close.

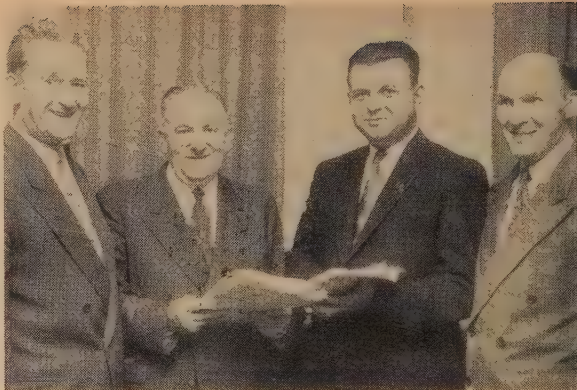
The Hanover area mission has been rescheduled to begin on May 27, it has been announced by Canadian Regional Director W. A. Mehlenbacher.

Most of the members of the graduating class of Waterloo Seminary have received and accepted calls, subject to ordination. David Metzger will go to Petawawa-Alice,



PLANNING KITCHENER MISSION are (from left to right) Pastor Henry Nuhn, Edward Heimpel, the Rev. Franklin Jensen, and the Rev. W. A. Mehlenbacher, regional director.

NEW OFFICERS of Canadian Lutheran Council elected last December are, from left: Dr. Karl Holfeld, Regina, president; Dr. A. G. Jacobi, Kitchener, vice president; Dr. Earl J. Treusch, Winnipeg, executive director; the Rev. Norman Berner, secretary.



ONTARIO . . .

Robert Binhammer to Ridgeway, Harold Lindemann to Sherwood-Unionville, Alfred Kramer to Sullivan-Williamsford, John Arbuckle to Hespeler, Toivo Hakkinen to Sault Ste. Marie, and Paul Fischer to Nova Scotia. Donald Himmelman has applied for a one-year Lutheran World Federation scholarship in Germany. Helmuth Saabas wants to serve as missionary in South America.

Canada Synod apportionment receipts for 1955 were about 12 per cent over 1954, a total of \$224,173, but the synod fell short of its budget of nearly \$300,000. The executive committee has endorsed the sector project to be conducted by the stewardship committee and the LLM in 1957.

Kitchener-Waterloo music lovers heard the St. Olaf Choir at St. Matthew's Church, Feb. 6. The Lutheran Ministerial Association sponsored the event.

PENNSYLVANIA

Allegheny Conference Split Raises Realignment Problem

By ROBERT G. SANDER

ALTOONA—Churches of Bedford County have asked the Allegheny Conference executive committee to become part of the new West Allegheny Conference rather than to be included in East Allegheny when a divi-

sion of the conference takes place.

It is hoped that formal division of the conference will take place in May. Approval by the Central Pennsylvania Synod convention is expected. Organization of the two new conferences has been tentatively set following the Monday evening meeting of the synod.

Whether the conference executive committee can honor the request of the Bedford County congregations is not clear. It is believed, however, that the synod could grant the request or make it possible for congregations to move across conference lines. Congregations were given this privilege by synodical action when the synod was realigned in 1953.

LUTHERAN WORLD ACTION received \$39,068 from the 144 churches of the Allegheny Conference during 1955. This was 102 per cent of the minimum goal and represents a slight increase in giving over 1954. LWA goal for 1956 is \$43,824.

LWA directors have again accepted assignment by counties: Bedford-Huntingdon, the Rev. Carroll S. Rudisill; Blair-Clearfield, the Rev. Victor A. Carlson; Cambria, the Rev. Robert G. Sander; and Somerset, the Rev. Roy L. Yund.

Two pre-Lenten retreats were held on the territory of the conference—one at St. David's Church, Davidsville, on Feb. 6, and the other in St. John's Church, Cessna, on Feb. 7. Dr. Harry F. Baughman of Gettys-

burg Seminary spoke at both retreats.

"Lutheran Men in Action" was theme of area Brotherhood rallies in Somerset and Cambria county churches. The Rev. Arthur E. M. Yeagy, assistant to the synod president, spoke at Trinity Church, Somerset, and Moxham Church, Johnstown, Feb. 12.

COLLEGE CHOIRS presenting concerts in conference churches were the a cappella choir of Augustana College, Sioux Falls, S. D., singing in Temple Eighth Church, Altoona; the student choir of Thiel College in Christ Casebeer Church, Sipesville, and the Wittenberg College Choir scheduled at First Church, Johnstown, March 6.

Four Blair county churches were host to Ichiro Mishi, a Thiel College student, who teaches in the boys' high school of Kumamoto Mission, Japan. He spoke in St. Luke's Church, Roaring Spring; Zion, Hollidaysburg; Fourth and Christ Second, Altoona.

Several hundred persons jammed the Ferner Hotel on Jan. 17 to honor Dr. I. Hess Wagner on his 80th birthday. Dr. Wagner has served Trinity Church, Somerset, since 1909. Another veteran Allegheny Conference pastor, George Blair Harman, resigned from St. Paul's Church, Johnstown, effective Jan. 1, after suffering a heart attack last March. Pastor Harman is a patient in Altoona Veterans' Hospital.

Second Home for the Aged To Care for Thirty Residents

By VIGGO SWENSEN

HARRISBURG—A second Lutheran home for the aged is being planned in the Harrisburg area, it was announced last month. C. W. Wolfe, president of the board of directors of the Greater Harrisburg Lutheran Service Society, reported on plans to establish the home on the West Shore, at Camp Hill.

Just as the existing home in Harrisburg, the second institution will be equipped to care for 30 residents. Plans to purchase a Camp Hill property are subject to a change of zoning restrictions for which a petition

The 65th radio station to be added to the growing number of stations broadcasting Church World News is WOR, New York. Dick Sutcliffe's 15-minute round-up of church news can be heard over the New York City station every Sunday at 11:15 P.M. The program is produced by the ULC Department of Press, Radio and Television.

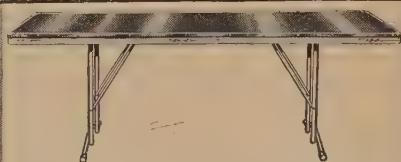
has been presented to the borough council. Cost of the project is estimated at \$150,000.

In making the announcement, Mr. Wolfe pointed out that "the overwhelming and ever-increasing need for more facilities to care for the aged is shown by our long list of applicants. This fact," he said, "together with the success of our first home and the strong support from Lutheran churches of the area, has prompted us to undertake this new venture. It is our hope that with increased service rendered, we shall receive increased support from the churches and our many friends."

Epiphany mission, Paxtonia, held its first service on Jan. 8 in a house chapel constructed with funds provided by the Board of Home Missions. Pastor Charles Ruby and ushers optimistically put out 100 chairs. When the service began 156 persons had crowded into the building, sending Home Missions Superintendent Martin Tozer and his helpers scurrying to a nearby church for additional chairs.

The annual pulpit exchange sponsored by the United Churches of Greater Harrisburg on Jan. 15 found 28 churches participating, including four Lutheran.

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St. John's Church, Overbrook, To Celebrate 150th Anniversary

By CARL W. WEBER

PHILADELPHIA—Looking back over 150 years of service to its community, St. John's Church, Overbrook, launched evangelism and fund-raising campaigns to mark the anniversary. St. John's was founded in Philadelphia in 1806 and is the oldest Lutheran church organized in America for service in the English language. Taking active interest in its organization was Peter Muhlenberg, son of Henry Melchior Muhlenberg.

Moving to Overbrook after World War I, St. John's built a replica of its old church which dated back to 1808. Fifth pastor in the congregation's history is the Rev. William M. Horn. Installed as assistant pastor in January was the Rev. James H. Austin Jr., a recent Philadelphia Seminary graduate.

Goal for the evangelism campaign is gain of 150 new members. The campaign is linked with a community canvass now in progress. Objective of the \$25,000 fund-raising campaign is payment of a debt contracted in connection with a renovation program and completion of other improvement projects.

Heading the list of speakers for anniversary services in April is Dr. Franklin Clark Fry, president of the ULC. Others are Dr. Paul C. Empie, NLC executive director; the Rev. Clifford E. Hays, former pastor, and Judge James F. Henninger, Allentown.

A REFUGEE FAMILY of seven is being sponsored for emigration to the U.S. by St. Paul Church, Ardmore, the Rev. Donald G. Doerflinger, pastor. Werner Schmidtke, a 30-year-old electrician and foundry worker, his wife and five children, will come from Singen, West Germany, to Philadelphia under Lutheran Refugee Service auspices. The sponsoring congregation is providing job and housing assurances.

A BIBLE in every room of Delaware County Hospital is the project of the Brotherhood of Trinity Church, Manoa . . . small contribution from every member ca

go a long way toward covering the \$30,000 budget of St. Simeon's Church, a stewardship brochure told members of the Philadelphia congregation. Suggested weekly contributions ranged from the price of a physician's call (\$5) to the price of an ice cream soda (25 cents) . . . Holy Spirit Church, Secane, pledged \$23,000 for a church school building program, will apply for additional loans from Board of American Missions.

DIRECTOR OF MUSIC of St. James' Church, Philadelphia, is Mrs. Ella Maakestad . . . Anniversaries (the 27th for the church, the 35th for the pastor) were observed by Christ Church, Upper Darby, served by Dr. Paul S. Wagner since 1921 . . . Immanuel Church, Frankford (David L. Scheidt, pastor), honored its 90-year-old former pastor, the Rev. Hennig von Bosse, by electing him pastor emeritus. Pastor von Bosse, now a resident of Egg Harbor, N. J., served the church from 1899 to 1919.

St. Timothy's Church, Fox Chase, broke ground for a new church Jan. 15. Dr. Claude Schick, secretary of the Pennsylvania Ministerium, preached . . . Prince of Peace Church, Philadelphia, paid \$8,000 for apportioned benevolence, exceeded the LWA quota of \$1,475, and fulfilled its \$8,102 Muhlenberg College commitment.

—Changes of Pastorate—

CENTRAL PENNSYLVANIA

DRUMM, ELMER. From Immanuel Church, Williamstown. To Trinity Church, Mechanicsburg.

OTTO, CLARENCE. To Stoystown parish.

FLORIDA

WEIDLEY, PAUL A. From Grace Church, Baltimore, Md. To Tampa, board missionary.

ILLINOIS

BOYE, RICHARD E. From Amity Church, Lena. To Trinity Church, Carthage.

WALTERS, JOHN W. From Immanuel Church, Cairo. To Ascension Church, Chicago.

NEW YORK AND NEW ENGLAND

HAMMANN, WILLIAM J. From St. Thomas' Church, Locust Manor, L. I. To St. Paul's

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CHANGES OF PASTORATE . . .

Church, New York City (formerly of Nanuet).

HARRISON, JAMES A. To Evangelical Lutheran Church, Poestenkill.

PERRY, E. K. From Trinity Church, Herkimer. To St. John's Church, Mamaroneck.

SCHIEMANN, WILLIAM. To Epiphany Church, Brooklyn (following ordination).

SCHILKE, ALBERT P. From St. Mark's Church, Canajoharie. To Norwalk, Conn. Board of American Missions.

STADTLANDER, JOHN H. To Good Shepherd Church, Brooklyn, assistant pastor (following ordination).

UMBERGER, EUGENE B. From Transfiguration Church, Pottstown, Pa. To Zion Church, Cobleskill and Seward.

PACIFIC SOUTHWEST

ENDTER, CHARLES. From St. Stephen's Church, Santa Cruz, Calif. To Westminster, Calif., mission developer.

SCHRODER, PETER C., JR. From Immanuel Church, Mountain View, Calif. To armed forces chaplaincy.

TOEPEL, DOUGLAS. From Temple Church, San Francisco, Calif. To St. Paul's Church (UEL), Lynwood, Calif., assistant pastor.

PENNSYLVANIA MINISTERIUM

DELP, LAWRENCE. From St. John's Church, Berksburg. To Christ Church, Conyngham.

KLEINTOP, ARTHUR W., JR. From Hobbiton parish. To Mahoning Valley parish.

LAUBACH, JAMES. From Pleasant Valley parish. To St. Paul's Third Church, Easton.

SOUTH CAROLINA

HOWELL, WAYNE. To St. John's Church, Johnston.

VIRGINIA

BENNETCH, J. H. From Holy Trinity Church, Elizabethton, Tenn. To Bethany Church, Lexington.

WESTERN CANADA

LENZ, FREDERICK W. From St. Peter's Church, Winnipeg, Man. To St. John's Church, Edmonton, Alta.

SCHWABE, L. From Brightholme parish, Sask. To St. Peter's Church, Winnipeg, Man.

MISSIONARIES

ARRIVAL

EYKAMP, EDITH E. From India, Jan. 2, 1219-7th St., Rockford, Ill.

DECEASED

DR. MARTIN LUTHER CANUP, retired pastor, died Jan. 22 in Detroit. He was 76.

Born in North Carolina, Dr. Canup attended Lenoir Rhyne College and Philadelphia Theological Seminary, and was ordained in 1907. He served pastorates in North Carolina, New York, and St. Louis before coming to Christ Church, Detroit, in 1924. After his retirement he served as supply pastor in several congregations of the Michigan Synod. Wittenberg College honored him with a Doctor of Divinity degree.

He is survived by his wife, Inez, and one son, William, who is in the service of the U.S. State Department.

A funeral service was conducted in Detroit by Synod President Frank P. Madsen. Interment was in Salisbury, N. C.

MRS. RYLLA GROVE, widow of the Rev. J. B. Grove, died Jan. 2 in Indianapolis. Her husband had served parishes in Edinburg and New Corydon, Indiana. She is survived by a sister, Mrs. Ruth Cut-

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singer, and a brother, C. E. Compton.

The funeral service at First Church, Indianapolis, was followed by burial at St. George Cemetery, Edinburg.

THE REV. FRANK S. KUNTZ, retired pastor of Apostles Church, Philadelphia which he had served for 40 years, died Feb. 3 in Allentown, Pa. He was 81 years old.

A native of Mulberry, Ind., Pastor Kuntz was an alumnus of Muhlenberg College and Philadelphia Seminary. He served Grace Church, Leighton, before assuming the pastorate in Philadelphia. After his retirement he lived in Allentown where he was a member of St. John's Church.

Survivors include a son, Prof. Paul Kuntz, Grinnell College, Ia., and four sisters, Miss Edith Kuntz, Allentown; Mrs. Mary Rippe, Allentown; Mrs. J. M. Seabright, Gary, Ind. and Mrs. Leo McDonald, Chicago.

The funeral service was held Feb. 7 at St. John's Church, Allentown. Interment was at Greenwood Cemetery, Allentown.

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in conclusion

JUDGING BY INVITATIONS I get to speak at church meetings, the boundary lines between the various Lutheran denominations in America are disappearing. I received requests to lecture at conventions of four American Lutheran Church districts this spring. Within six months I've talked at two clergy conferences in the Augustana Church, and shared a room with a Concordia Seminary (Missouri Synod) professor when we were both speaking at an inter-Lutheran meeting.

Such engagements take time I ought to spend in editing *THE LUTHERAN*, but my reward is that I get to know what people are thinking in these other churches. Perhaps it's not surprising that all I discover is that these people's thoughts are about the same as ours in the ULC. There are differences among the men of these churches on theological, social, and ecclesiastical questions. But the differences are very similar to those I find among various United Lutherans.

AT A CLERGY CONVOCATION at Augustana Seminary this month, in Rock Island, Illinois, I was impressed by the fact that the pastors sing better than we do in the ULC. Maybe that's because many of them are accustomed to chanting their part of the liturgy, according to the old custom of the Church of Sweden.

I was especially curious as to what these Augustana men think about prospects for church merger. The Augustana Church and the ULC joined last December in issuing an invitation to all Lutheran churches of America to begin merger talks. My impression is that the Augustana men are middle-of-the-road in their merger ideas. They are in no hurry to lunge ahead, but quite ready for calm discussion of the prospects. They are not

eager to give up their familiar church organization until they are convinced they would get something better.

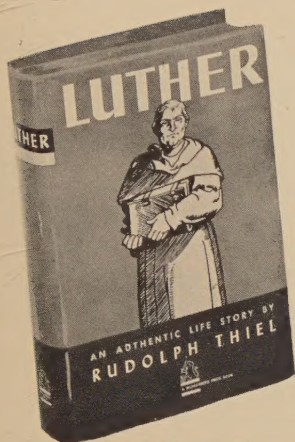
What was the reaction in the Augustana Church to the recent heresy trials in the Northwest Synod? It was only on one point that there was any difference from reaction in the ULC. The Augustana men feel that the Northwest episode proves that in a merged church the authority over the pastors must be held by the central church organization, not by district units such as synods.

This is drastically different from the prevailing attitude in the ULC, where training, ordination, and supervision of pastors is entirely reserved by the 3 synods. We in the ULC will have to face the question, when we begin merger talks with other Lutherans, on whether we are willing to surrender this part of our synodical self-government as the price of a larger Lutheran union.

MY OWN REACTION is about like that of the Augustana pastors. I feel that the Northwest cases have changed the situation. Previously I was in favor of synodical supervision of pastors. Now, it seems to me, cases involving important principles should be settled at the top.

We have, in the ULC, a "Commission of Adjudication," which is supposed to be something like a supreme court. But it has seldom been given any important cases to decide. It can deal only with questions referred to it by the United Lutheran Church or by one of the synods. Synods are unlikely to consult the Commission on questions which they consider their own private affairs. In whatever merged church the ULC finally enters, we'll need a stronger central agency than this.

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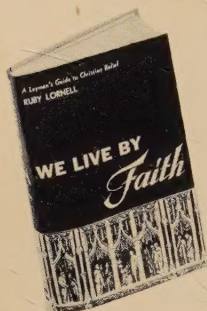
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